

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## **Let Us Keep the Feast**

*B. S. Murray*

Page 11

## **Woman's Auxiliary**

### **Board Meeting**

*News*

Page 6

## **Christmas Radio**

### **Programs**

*News*

Page 7

## **The December National Council**

### **Meeting**

*Editorial*

Page 12



*Henry A. Graham*

# STRICTLY BUSINESS

THE CHRISTMAS issue of THE LIVING CHURCH is scheduled for December 26th. The cover, a beautiful scene to be reproduced in full colors, will be suitable for framing. In an endeavor to get copies to all subscribers on Friday, this issue of THE LIVING CHURCH is being printed and mailed earlier than usual. But even so, what with Christmas rush and all, we can't guarantee delivery and suggest, if possible, a call at the second class mailing window by persons most interested in getting bundles for distribution on Christmas and the Sunday following.

\* \* \*

THE REV. Donald MacDonald Millar of St. Andrew's, the Bronx, New York, writes: "Do you realize Ammidon's ads are the best tracts I've seen in years. Could you reprint from time to time? They are just the thing to slip into a letter to the parish." We have told Mr. Varian of Ammidon about this.

\* \* \*

RECENT changes in the M-G firm include the election of Harold C. Barlow as treasurer and Philipp Fey as secretary. Mr. Barlow had formerly been secretary. These changes were necessitated by the death of Herman Hake.

\* \* \*

VESTMENT houses are being almost driven to distraction because of the help wanted situation. I know several houses that want seamstresses, embroiderers, appliqués, at good wages. Two houses I visited recently need a total of six workers.

\* \* \*

THIS comes along with a sustaining subscription renewal, from a corporal overseas with a medical department: "May I congratulate you and your staff for their excellent work in putting out a Church publication far superior to any other I have ever read or contributed to. I sincerely wish you all continued success and prosperity."

\* \* \*

IN LATE January Morehouse-Gorham is scheduled to bring out several new books: *The Promises of Christ and Other Sermons*, by Bishop Wilson of Eau Claire; *Draw Near*, by D. H. Loweth; and *A Commentary on the Holy Communion*, by W. T. Young. The first of these is an excellent selection of sermons—for lay readers and for the general reader. The second is a 40-page booklet for young communicants. And the last: is a running commentary on every part of the Holy Communion, by an army chaplain. Samuel Heaslet's popular *From A Japanese Prison* went into a reprint this month.

Leon McCaney

Director of Advertising and Promotion.

## LETTERS

### Automobile Needed

TO THE EDITOR: Miss Virginia B. Gesner after successful missionary work, first, at the Good Shepherd Mission, Fort Defiance, and latterly in the diocese of Sacramento, is returning to her first love and goes into residence at a little settlement strategically placed, from which she will be able to do intensive work in a field which for years has been cared for from the Good Shepherd Mission itself. This field consists of the Central Indian Agency—the headquarters for all the work on the far-flung Navajo Reservation—plus the settlement at the government coal mine several miles away and all the people in that general area. For this she needs a car as there are absolutely no public conveyances operating on the reservation.

The executive board of the Woman's Auxiliary has ruled that its policy does not include the purchase of a car. Neither the Good Shepherd Mission nor the district of Arizona has any such amount either.

I therefore appeal to some one, or some parish, or some diocese, to provide us with such a car. In this country used cars bring such outrageously high prices that it would be better all around if a new car could be provided. This offers a wonderful opportunity to be of great use to the development of the Church's work among the Navajo Indians and those who work with them.

(Rt. Rev.) WALTER MITCHELL,  
Bishop of Arizona.

Phoenix, Ariz.

### First Things First

TO THE EDITOR: We owe a debt of thanks to Chaplain Webster for his article, "Who Gets the Breaks in Prayer?", and to you for publishing it. It is something that badly needed to be said, and he said it well.

I shall never forget what my mother said to me when I was last home in 1932 concerning one of my brothers who went all through the last war and is in this one, too. "I never prayed that God would bring him safely through; my constant prayer was that God would keep him safe in temptation." I have always remembered that unconscious lesson in values, in placing first things first. Our Lord did say something about not being afraid of "them that kill the body, but are not able to kill the soul," but rather fearing "him who is able to destroy both soul and body in hell."

As far as my loved ones are concerned I pray, "God keep them clean." If they do not come back (and I keep clean, too), we have all eternity in which to enjoy fellowship.

(Rev.) CHRISTOPHER J. ATKINSON.  
Montrose, Pa.

### Portable Altar

TO THE EDITOR: May I take this opportunity to express my heartiest thanks for the beautiful portable altar which I received few days ago. It is complete in every way and had just arrived in time for me to take it with me on my trip this week covering Idaho, Eastern Oregon, and Eastern Washington. Many of our people are located in the scattered areas among these three states, and I try to visit and hold services with them as often as possible. The portable altar will indeed make our services complete on this trip.

Thank you again for the portable altar.  
(Rev.) JOSEPH KITAGAWA.  
Hunt, Idaho.

## A Message of Remembrance to the Service Men and Women From Our Parishes and Homes

On this blessed Feast of the Nativity of Our Lord Jesus Christ, we want, somehow or other, over all the miles that separate us, to wing to your deepest hearts' love,—to express to you the most profound gratitude of which we are capable for the immeasurable sacrifices you are making for us, and to tell you, EVERY ONE, that NOT ONE of you will be forgotten when we offer up our Special Intentions at our Christmas, where you all so dearly loved and used to worship, and where we all so dearly loved to see so many of you in the procession, and at the altar as acolytes.

It was NOT God's Providence that took you from us. Mere, and petty, and terribly godless men caused you to go away, and give up all that was dear to you. It may well be God's providence, however, that seeing and knowing now a lot of the world's unnecessary suffering because of politics and politicians, diplomacy and diplomats, gogs and demagogues, you will come home sterner, more mature men, determined to right many existing wrongs, to put religion and its standards in those places where far-reaching decisions are made, and to re-vitalize a Church that needs desperately to shake off its lethargy,—and help Her, perhaps for the first time in years, to really raise Her complete missionary budget, IN EACH PARISH, and especially those where all that is needed is more intensified spiritual leadership. Coming back with a new perspective and an intense yearning for what you have so long done without, perhaps THROUGH YOU will come that terribly needed awakening on the part of both priests and people,—the one being as guilty as the other.

Come back soon, please God,—come back soon! Our hearts are sore and hungry for you. We are doing a pretty fair job of keeping our chins up about you, but down underneath, things are terribly soft and palpitating. YOU know. You feel the same way as we do. Wherever you are this Christmastide, may the Peace of Jesus, Whose Birthday it is, be upon you, your comrades, and all whom you love. Amen.

(Please see our other message on page 17.)

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FOURTH SUNDAY IN ADVENT

## GENERAL

## NATIONAL COUNCIL

## Forward in Service

By ELIZABETH McCRAKEN

The most significant action at the December meeting of the National Council was that taken by the Presiding Bishop on the opening day, December 7th, when he announced that he had appointed as the Forward Movement Commission the members of the National Council. Concerning this, Bishop Tucker said:

"The Presiding Bishop is given the authority and the responsibility of appointing the Forward Movement Commission. I am appointing the members of the National Council to be that commission. My reason is that it will make it simpler to coordinate the work of the Forward Movement Commission and the work of the National Council. There will be less chance of confusion or duplication of effort. Later on, I shall suggest that we add some outside members as consultants."

The whole of the afternoon session of the Council on the first day, from 2:30 to 5, was devoted to a discussion, in executive session, of the coordination of the Forward Movement and Forward in Service with the National Council. At the final session, on December 9th, the Presiding Bishop made another statement regarding the matter, saying:

"The National Council is now responsible for the Forward Movement and for Forward in Service. Next year, we hope to have a series of conferences, to get leaders in the various dioceses into closer

## Bishop Wilson III

Bishop Wilson of Eau Claire has had a relapse from the operation he had last spring and is again in Luther Hospital, Eau Claire, Wis.

The prayers of THE LIVING CHURCH FAMILY are asked for his speedy recovery.

touch with us and us with them. Forward in Service doesn't attempt to add to the organizations of any parish, but to help them make a program, taking in all their activities. We plan to carry the idea of a unified program to diocesan committees, who will take it to the parishes. This is what Forward in Service has been doing, but we hope to do it more widely and better.

"The great thing will be to put the parish program on a world basis. As an illustration: what will be needed from now on is a better understanding between different nationalities and different races. It is a great opportunity for the parish to do this work in its own church and as an example to the community of what every parish or church group can do. It should provide a great incentive to a parish to get a world vision and to help make each community what we all hope the world will be at last.

"Let me give you an illustration. When I first went out to Japan, I had a little bit of a mission. There would be only about half a dozen at the services. It looked almost too little unless one saw it as part of a great movement. It comes up into the large coves and away up on the long beaches, and it comes up into the tiniest bit of a river. It is all part of the mighty ocean, filling any place open to it, no matter how small. A little thing when it is part of a big thing is worth one's best effort. I often think of that text: 'Despise not the day of little things.'

"That is what the Forward Movement means, what Forward in Service means. There is nothing great about the different parts of its work, but it is part of a big thing: man's work in carrying out the purpose of God. We want to make our work on the National Council and in the Forward Movement a real, moving part of man's cooperation with God in His plan for the whole world."

The Presiding Bishop added that between meetings of the National Council plans and decisions concerning Forward in Service would be in his charge, assisted by an executive committee, consisting of the officers of the National Council, the executive secretary of Forward in Service,

the heads of the departments and divisions, the executive secretary of the Woman's Auxiliary, the executive director of the Presiding Bishop's Committee on Laymen's Work, the secretary in charge of Rural Work, and the secretary in charge of Negro Work.

The theme for the period September, 1943-September, 1944 is Through World Evangelism to World Fellowship in Christ. It was noted that the theme for the period September, 1944-September, 1945 be International and Interracial Understanding.

Speaking of the matter informally, between sessions of the National Council, the Presiding Bishop referred again to what he had said at the General Convention: namely, that personal evangelism must be followed by fellowship, and that this fellowship must be extended from the organization in a parish to the whole parish, from that to the diocese, thence to the province and the whole Church, and from that to the entire world. In this connection he said:

"You can convert a man by himself; but to keep him converted you have to get him to have fellowship, first with you and the other people he knows, and then with everyone he sees. After that, he must go out looking for other people he has not yet seen."

## Reconstruction Fund Plans

Bishop Hobson of Southern Ohio, reporting to the December National Council meeting as chairman of the Department of Promotion, said that, while the present time is a good one to plan for reconstruc-

## The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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## Departments

BOOKS . . . . .	16	FOREIGN . . . . .	10
CHANGES . . . . .	22	GENERAL . . . . .	3
DIOCESAN . . . . .	17	LETTERS . . . . .	2
DEATHS . . . . .	20	PARISH LIFE . . . . .	15
EDITORIAL . . . . .	12	WAR SERVICE . . . . .	8
EDUCATIONAL . . . . .			21

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tion of the destroyed churches of Europe, it is not the best time to launch an organized campaign for raising the Reconstruction Fund that will be needed. He said to this point:

"In the first place, we have set the Budget for 1944 for an advance program; and we should keep to that. Secondly, we do not know yet what post-war reconstruction needs may be. Who knows now what property will be destroyed or damaged before the end of the war? We could not present a concrete program now, and people will not make large gifts unless they know what they are giving for. The plans now are, and must be, vague. In the third place, the Army and Navy Commission will probably make an appeal for more money. We had better wait before making our appeal for the Reconstruction Fund."

Bishop Budlong of Connecticut asked a practical question:

"What shall be said publicly about the Reconstruction Fund, which General Convention voted that we should raise? Shall we say it is postponed, or can people be informed that the fund is set up and that anyone can contribute now?"

Dr. Addison put in a word of explanation here, saying:

"General Convention mentioned no date for raising the fund, so there is no postponement. We can start at any time."

Later in the session, Bishop Hobson offered the following resolution, which was unanimously adopted:

"The National Council, recognizing the great importance of strategic planning for post-war reconstruction, especially in the Far East, and conscious of the inevitable need for large financial resources to meet the cost of essential restoration of work and property destroyed or damaged in the war, is grateful for the interest of and contributions from certain individuals and parishes already aware of these problems which the Church must face in future years. A post-war Reconstruction Fund has been established, into which all gifts for this purpose will be placed, and those who are desirous of making contributions are asked to send them to the treasurer of the National Council. Because of the uncertainty about the amount which will be needed and the relative needs which will develop, the National Council, while constantly giving attention to this matter, will not carry on any organized campaign for post-war reconstruction until the needs are more clearly seen."

### Aid to British Missions

Dr. Addison gave an interesting account of the status of the Anglo-American Committee which grew out of the aid being given to the missions of the Church of England by the American Church. The American section of the committee had held a meeting on the day before the opening of the National Council meeting and discussed plans. In 1941, \$300,000 was contributed to British missions, all of it undesignated. In 1942 the amount given, also undesignated, was \$200,000. The amount for 1943 is \$90,000 and it is designated. A portion of it goes to British

### Tentative Reductions from General Convention Budget

#### DOMESTIC

Industrial Defense Areas (leaves an increase of \$10,000) .....	\$ 10,000
Contingent Fund (leaves a \$1,000 increase) .....	2,218
Upper South Carolina (Former item relinquished) .....	1,200
Arkansas (Former item relinquished) .....	100
St. Agnes' Hospital (Former item relinquished) .....	250
Nebraska (Former item relinquished) .....	300
Northern Michigan (Former item relinquished) .....	200
Travel—all fields (\$2,500 increase remaining) (Former item relinquished) .....	1,500
Salaries—all fields (\$3,000 increase remaining) (Former item relinquished) .....	1,000
Negro Work (Leaves an increase of \$15,000) .....	5,000

TOTAL DOMESTIC ..... \$ 21,768

#### OVERSEAS

Panama Canal Zone—Work in Colombia .....	\$ 4,220
"Opportunities for Growth" .....	50,000
China—Leaves \$50,000 increase .....	10,000
India—Leaves \$2,500 increase .....	1,000
Item R—Leaves \$4,000 increase .....	4,000
Aid to European Churches—Leaves \$17,000 increase .....	35,132
Aid to British Missions—Leaves \$30,868 increase .....	17,000
Brazil—Leaves \$4,400 increase .....	1,200

TOTAL OVERSEAS ..... \$122,552

#### COLLEGE WORK

(Leaves \$5,000 increase) ..... \$ 3,000

#### CHRISTIAN EDUCATION

1 New Worker and expenses ..... \$ 4,000

GRAND TOTAL ..... \$151,320

*As of January 1st, the Church's national work will begin operating under the \$2,515,382 budget adopted by General Convention, except for the reductions shown above. These may be restored after the Every Member Canvass returns from dioceses and parishes are received.*

missions in the Yun-Kwei field, namely Yunnan Province and Kweichow Province, China, under Bishop Hall of Hong Kong and Bishop Tsu; another portion to work in the Southwestern Pacific, conducted by the Church of England in New Zealand and Australia, including New Guinea and the Solomon Islands; and a third portion to help in the diocese of Dornakal, India. Certain other areas in the British West Indies are being considered for the fourth portion.

The American section of the Anglo-American Committee has long felt that the ultimate way in which the American Church will aid British missions will be by taking over the full responsibility for certain fields of work. This is still under discussion, but the designation of the 1943 gift is a step in that direction.

### The Budget

According to a resolution passed at the Council meeting officers of the National Council are authorized to put into effect on January 1st the budget for 1944 adopted by General Convention with the exception of certain items [see table on this page]. Action on these items is deferred until the meeting of the Council in Febr-

ary, 1944, and the receipt of final reports from the dioceses as to their Expectations for that year.

Dr. Franklin's report stated:

"The National Council proposed to General Convention a budget for 1944 in the amount of \$2,488,378. General Convention increased the budget to \$2,615,382 which is an advance of \$356,209 over the budget of 1943.

"Quotas have been allocated to the several dioceses for a total amount which would meet this budget after allowing \$100,000 for "lapsed balances" and \$640,198 for all estimated income from other sources except the principal of legacies which might be applicable to budget purposes.

"Each diocese will be asked to file with the Council prior to February 1, 1944, a formal statement showing the amount which that diocese expects to pay on its quota in 1944. The Council is instructed by General Convention to balance its budget on the basis of these Expectations and its estimate of other income.

"In the meantime the Council has received from many of the dioceses preliminary reports which are most encouraging. Many have given confident assurance that the enlarged quota will be met, but as no such definite report has come from other

dioceses the Council is not warranted, as yet, in authorizing the inauguration of new work on the full scale contemplated by the budget adopted by Convention. On the other hand there are certain increases contained in the new budget which should be put into effect on January 1, 1944, and for which there is real assurance that the necessary money will be provided."

#### BIBLE SOCIETY

The Presiding Bishop started a brief but warm discussion when he expressed satisfaction with the sum of \$3,000 in the budget for the American Bible Society. He said:

"I am glad to see this \$3,000 for the American Bible Society. It is not large in itself, but it is much larger than we have ever given them before. Our missionary work owes a great deal to this Bible Society. The seventh person baptized in Japan was converted through some leaves of a Chinese Bible that he saw floating in the river. He picked them up and read them—being written or printed in Chinese characters, he could read them easily. He studied those stray leaves, and then he looked for one of our missionaries and asked him to tell him what the Bible meant. That Japanese would never have been reached by a missionary. There are many more who have been converted through the Bible in their own tongue who had never seen a missionary. They had bought the Bible and read it. I confirmed a man who had bought a Bible and read it and been converted by it, and then had looked around for a missionary. That man afterward gave a house and lot to be used as a mission church.

"For some reason the Episcopal Church has never shown much interest in the American Bible Society. The Church of England leads all others in its contributions to their British Bible Society. Another great reason for supporting it is that it makes for union among Christians of different denominations. It will be a long time before we have organic unity, but we can have unity in a good many other things. One of them is in reading the Bible and making it possible for other people to get it to read."

#### BOTTOM OF THE LIST

Bishop Hobson of Southern Ohio was the next speaker, saying with energy:

"It is shameful that we are at the bottom of the list of givers to the American Bible Society. The Bible is God's Word, and yet we haven't helped pay to have it provided. We have been riding on the other fellow's ticket all these years. We use the work and the books of the Bible society, and yet we give them so little. Bible Sunday would be a good time. The loose collection on the second Sunday in Advent should be allocated to the Bible Society."

Bishop Dandridge, Coadjutor of Tennessee, put in a timely reminder:

"Bible Sunday for 1943 was last Sunday. It will be a whole year before we can use Bible Sunday for Bible Society."

The Presiding Bishop ended the discussion by saying:

"We can give any time, no matter when."

#### Council Joins Service Men's Christian League

In the course of his report for the Division of Christian Education, the Rev. Dr. D. Arthur McGregor, its executive secretary, brought up the subject of the work of the Service Men's Christian League, the inter-denominational association concerned with the religious needs of the men in the armed forces. Dr. McGregor reported that the Episcopal chaplains are using the magazine of the League, the *Link*, on the battle fronts. It is, he declared, an excellent magazine and is of great value to chaplains of the Church for the reason that they minister to all those listed as Protestants in a location, the majority of whom will seldom, if ever, be members of the Episcopal Church. A publication, therefore, not distinctly of this Church, is a great boon to them. The officers of the Service Men's Christian League have invited the Episcopal Church to join. Dr. McGregor explained that this invitation had been issued more than once, but that the Church had held back during the formative period of the League's organization and planning. The time had now come, he believed, when the Church should take part in the League, as a member.

In the ensuing discussion, the Rev. Dr. James Thayer Addison, vice president of the Council and director of the Overseas Department, asked: "I should like to know what the Army and Navy Commission thinks of this League and of this material, the *Link*."

The Presiding Bishop, before the question was answered, put in an important word: "It seems strange that our chaplains should be getting this material and using it, and we not paying anything toward the expense of it. I understand that 98 of our chaplains are receiving it regularly."

Bishop Stevens of Los Angeles agreed, saying: "We certainly should pay our share. We know that our chaplains are getting it, and paying for it is an obligation."

The Presiding Bishop then said: "Two questions arise. The first is: what is our obligation? The second is: have we any money to pay it?"

President Sills of Bowdoin College expressed the opinion that the National Council was under no obligation, since all the chaplains got the material, and the Council did not know anything about it. The Presiding Bishop did not agree, and said decidedly: "But we *did* know about it. Our chaplains have found it extremely useful in their work. We shouldn't expect some one else to pay for it."

#### COMMISSION SUPPORTS WORK

A suggestion was made that the Army and Navy Commission had been opposed to the Service Men's Christian League. Bishop Hobson of Southern Ohio clarified this question: "The Army and Navy Commission has never been *opposed* to the Service Men's Christian League. They just wondered whether it was *necessary*. The Commission is glad of any efficient work for the men in the Army and Navy.

The League is doing good work and meeting a real need."

After a little more consideration, the National Council voted to affiliate as a sponsor with the Service Men's Christian League and to contribute \$3,000 for 1944 to the League. It was explained that the Episcopal chaplains have had material in the sum of \$6,000. The Army and Navy Commission, meeting in New York at the same time, sent word that it also had voted \$3,000 for 1944. The Presiding Bishop appointed Dr. McGregor and Bishop Hart of Pennsylvania as representatives of the Episcopal Church on the League. The Council was reminded that while the Service Men's Christian League sends its material free on request, there still is an obligation to share in the expenses of the League, at least to the extent of the cost of the material used by our chaplains.

#### Deputations to England and Russia

At the opening session of the December meeting of the National Council, the Presiding Bishop brought up again the question of sending deputations to England and Russia, authorized by General Convention. He said:

"Our Church has special relations with the Eastern Church, and General Convention passed a resolution authorizing a deputation from the Episcopal Church to Russia. One to England was authorized too. They left it to me to see about these deputations. It is a very nice idea, but we have no money to send them. It would be no use for me to appoint people to go, when we couldn't send them."

"Another thing is getting permits to go. The State Department won't let people go over unless they are invited for some special purpose by some well-known person or group. I wrote to the Archbishop of Canterbury the other day, asking him if he wanted a deputation. I haven't heard from him yet, of course. This would not be a good time to send a deputation to Russia. Both deputations had better wait."

#### Fr. Martin Speaks for High School Boys and Girls

The Rev. Frederic Arterton reported to the December meeting of the National Council on the progress of work among the youth of the Church. Included in this designation are all young people from 18 to 25 years of age. After hearing the report, the Rev. Kenneth Martin of Milwaukee took the floor and made an eloquent appeal for more attention to the young people under 18—the boys and girls still in high school. He said:

"I just wish to say something about the great gulf fixed between high school pupils and the post-high school young people. The older ones feel that the high school boys and girls are quite apart from them. They say of them: 'They are just kids.' 'They are so small, so noisy.' The 18 to 25 young people are not interested. On the other hand, the high school boys and girls are not interested in them. They are not sure that the 18 to 25 young people

have enough experience to be their advisors and they will not choose them. These younger ones choose much older people to advise them. One of the best advisors I know, and whom the high school boys and girls choose, is over 80 years old, and is adored by them.

"We should include the *below* 18 young people in our youth work. We should let them plan and build their own program. They can do it. I wish that the Division of Youth would do something with the high school pupils under 18, giving them experienced and mature leaders. They need help and they want it."

### "Gift of a Friend"

Through the generosity of a giver who prefers to be anonymous, the National Council at its December meeting was enabled to vote a gift for the year 1944 to persons receiving certain retiring allowances. To each single person, receiving not more than \$800 annually and having no other funds, \$50. To each married person, receiving not more than \$1,500 annually and having no other funds, \$50. Dr. Franklin explained that this gift was contingent upon its being found to be in conformity with existing government laws and regulations covering such matters.

### Visitors to National Council Meeting

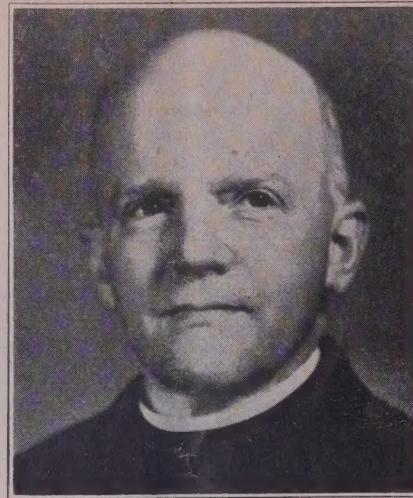
The two most warmly welcomed visitors to the December meeting of the National Council were Bishop Craighill of Anking, who was one of the passengers on the *Gripsholm*, and Bishop-elect Kennedy of Honolulu. Bishop Craighill was greeted with prolonged applause and many hearty hand-clasps. He spoke very briefly, saying:

"It doesn't take much imagination to see how happy I am to be here. I feel deeply all that you have done. The prayers of the Church have sustained us in China."

"As my eyes rest on the map up there on the wall of the Council Room, I am glad to see that it says 'The Chinese Church,' not 'The American Church Mission in China.' That means a great deal for the future."

Bishop Craighill crossed the Council Room to the map, and pointed out on it various localities, saying: "This is the district of Anking. It is now partly in occupied and partly in free China. We have two mission stations opened since the war began. They are the missionary extensions since the war, and we call them out there our 'war babies.' When I was consecrated, on St. Andrew's Day, 1940, my whole hope was to begin work down there in free China. Within six months we had organized a congregation of 600 members, who gave \$4,000 toward it. The other station is near where many students are. The first station is at Kanshien Ki, where the Rev. Daniel B. K. Liu is in charge. The second is at Tunki An, under the Rev. Ralph Chang."

Bishop-elect Kennedy spoke even more briefly, saying: "When I told my three boys that I had been elected bishop, the youngest, aged 9, said: 'You are not fat



BISHOP CRAIGHILL: *"The prayers of the Church have sustained us."*

enough for a bishop.' The next boy, 11 years old, said: 'And you are not good enough.' The third boy, aged 14, said: 'And you don't know enough.' All of which is true."

## WOMAN'S AUXILIARY

### National Executive Board Assigns UTO for Building

One of the most agreeable duties of the Woman's Auxiliary national executive board, which held its regular meeting in New York, December 3d to 6th, would be the assignment of money which the Triennial meeting voted from the 1943 United Thank Offering for new buildings, if the applications for building funds did not so far exceed the sum available. The satisfaction of choosing a few is offset by regret at refusing others.

The Triennial voted \$85,000 for buildings. On recommendation of the board's United Thank Offering committee, after discussion with the Home and Overseas departments of the National Council, the board voted:

1. \$1,500 toward a new church at Conway, Ark., a town with three colleges, one of which is now used by WACs.

2. \$1,000 toward a church in each of two growing towns in Eastern Oregon, Milton and Prineville.

3. The last \$15,000 of \$22,000 needed for a building at Bishop Payne Divinity School, Petersburg, Va.

4. \$12,500 for a new unit of St. Paul's School for girls, Walla Walla, Wash.

5. \$5,000 toward replacing the main building of the John Moncure Negro High School, which was burned last year, Millers Tavern, Va.

6. \$6,000 for small buildings to be secured as needed when opening new Negro activity in the near future, in connection with the work of the Rev. Bravid W. Harris, secretary for Negro Work.

7. \$5,000 for a parish hall, St. Peter's Church, La Boca, Canal Zone, where there is an active congregation of nearly 800 West Indian communicants.

8. \$15,000 toward a new church for St. Christopher's mission, Rio Abajo, Panama,

where work started in a saloon four years ago, and where there is a new and growing community of West Indians.

9. \$1,000 to cover half the cost of a school, Kothaguden, India, diocese of Dornakal. The other half was given from the Youth Offering.

10. \$20,000 to enlarge the parish hall of All Saints Church, Charlotte Amalie, Virgin Islands. A church school of 800 now meets in two crowded sections.

11. \$2,000 from the United Thank Offering, to be added to the sum of \$8,000 already raised in free China for a church building to serve the new work at Maolin, where the Rt. Rev. Robin Chen, Assistant Bishop of Anking, has his headquarters.

The board voted the last of the equipment and repair item from the 1940 United Thank Offering, the former to aid three missionaries, in Duluth, Eastern Oregon, and Nebraska; the latter for repairs in Eastern Oregon, Maine, and Nevada. Also, drawing on the new repair item in the 1943 Offering, \$5,000 was voted for repair of Christ Church, Colon, Canal Zone, and \$5,000 for part of extensive renovating now under way at St. Agnes Hospital, Raleigh, N. C.

This was the first meeting of the newly elected board, of whose 21 members 11 are serving for the first time. Every member was present, was assigned to a committee and put to work before the first day ended, though more time than usual was given to reports and information that would help orient new members as to the function of the board and its committees and the National Council.

Resolutions from the Triennial Meeting calling for action by the board were noted. Some are already completed action, such as the appointment of two women, Mrs. Henry Hill Pierce of New York, and Mrs. Stephen K. Mahon, Toledo, on General Convention's Joint Commission on Holy Matrimony, others are in process or will be dealt with during the triennium.

The printed report of the Triennial Meeting has appeared, called *God's Gift and Our Task* (32 pages, 10 cents, available from the Woman's Auxiliary, 281 Fourth Avenue, New York 10). It includes resolutions adopted, with the United Thank Offering budget and the statement of policy for supply work; also the report of the Triennial's Continuation Committee listing suggestions for "translating the inspirations of the Triennial into action in parish and mission."

New committee chairmen are: United Thank Offering, Miss Alpha B. Nash, Sarasota, Fla.; Personnel, Miss Adelaide T. Case, Cambridge, Mass.; Leadership, Mrs. George E. Judson, San Antonio; Finance, Mrs. George McP. Batte, Berkeley, Calif.; Field, Mrs. Clifford C. Cowin, Cleveland. Chairman of the board for 1943-44 is Mrs. Donald C. Stevenson, Grosse Pointe, Mich.; vice-chairman, Mrs. Roger L. Kingsland, Fairmont, W. Va.; secretary, Mrs. Cowin.

As the board members had learned of the approaching marriage of the executive secretary, Miss Margaret I. Marston, to the Rev. Dr. Arthur M. Sherman, the board gave its official blessing and expressed its gratification that she will continue as executive.

## EPISCOPATE

## Dean Dun Accepts

## Washington Bishopric

The Very Rev. Angus Dun, dean of the Episcopal Theological School, Cambridge, Mass., who was elected third Bishop of Washington last month, to succeed the late Rt. Rev. James E. Freeman, has accepted the post.

Consecration ceremonies will probably be held next spring at the Washington Cathedral.

From Cambridge, Dr. Dun said he looked forward "with great happiness" to the "almost frighteningly large opportunities which the position presents." He also indicated that one of his most important responsibilities will be the nomination of a new dean for Washington Cathedral to succeed the late Very Rev. Ze Barney T. Phillips, who was chaplain of the Senate and president of the House of Deputies of General Convention. The office of dean of the cathedral has been greatly enlarged under revised regulations.

## Rev. Ernest V. Kennan Declines

## Election as Bishop of Iowa

The Rev. Ernest Victor Kennan, rector of Emmanuel Church, Baltimore, Md., recently elected Bishop of Iowa, has declined to accept the post, stating in a letter to the notification committee: "Since I was notified by your committee I have given the call the most careful thought and prayerful consideration. I have asked God's guidance that it might be made plain to me whether my duty to the Church lay in accepting the election to be your bishop or in continuing my ministry as rector of Emmanuel Church, Baltimore, which I began only last May, and with the responsibilities and obligations of which I have been most deeply impressed.

"After solemn and sober consideration and with full regard for all the factors involved, I am now certain that it is God's will that I should continue in the discharge of the ministry so recently accepted, and therefore, I must and do hereby decline the election to be Bishop of Iowa.

"To have been called to serve the Church as Bishop of the diocese in which for seven years I was a priest, and the people for whom I feel so real an affection, is an overwhelming experience, and I shall always treasure the messages I have received. This has been the most heart-searching and difficult decision of my life.

"With full and hearty appreciation of the action you have taken and with the assurance of my prayers for you my brethren of the diocese of Iowa, I am,

"Faithfully yours,  
"Ernest Victor Kennan."

## Consecration Orders

The Presiding Bishop has taken order for the consecration of the Rev. Harry Sherbourne Kennedy, Bishop-elect of the missionary district of Honolulu, which will take place in Grace Church, Colorado Springs, Colo., January 11, 1944, at 10:00

A.M. The Presiding Bishop will be the chief consecrator. Co-consecrators will be Bishop Ingle of Colorado, and Bishop Mitchell of Arizona.

The presenting Bishops will be Bishop Jones of West Texas and the Rt. Rev. S. Harrington Littell, former Bishop of Honolulu.

The consecrations sermon will be preached by Bishop Keeler of Minnesota, and the attending presbyters will be the Rev. J. Lindsay Patton, and the Rev. Marius Lindloff, both of Berkeley, Calif.

Bishop Dagwell of Oregon will read the Litany, and the Rev. Charles H. Brady of Denver will be deputy registrar.

## SAN JOAQUIN

The Presiding Bishop has taken order for the consecration of the Rev. Sumner Walters, Bishop-elect of the missionary district of San Joaquin.

Bishop Tucker will officiate at the service which will be held in St. James Cathedral, Fresno, Calif., at 10:30 A.M., January 6, 1944.

Co-consecrators will be the Rt. Rev. Louis C. Sanford, retired Bishop of San Joaquin, and Bishop Stevens of Los Angeles.

The Bishop-elect will be presented by the Rt. Rev. Edward L. Parsons, retired Bishop of California, and Bishop Dagwell of Oregon. Bishop Block of California will be the preacher.

The attending presbyters will be the Ven. Rex A. Barron of Sacramento and the Rev. Canon John P. Craine of San Francisco.

Bishop Stevens will read the Litany, and the Rev. Arthur L. Walters, Reedley, Calif., will serve as deputy registrar.

## DAY OF PRAYER

## President Proclaims January 1st

For the third consecutive year President Roosevelt has proclaimed January 1st as a National Day of Prayer, stating:

"At the end of the year 1943, which has not only made manifest the devotion and courage of our nation's sons, but has also crowned their efforts with brilliant success on every battlefield, it is fitting that we set aside a day of prayer to give thanks to the Almighty God for his constant providence over us in every hour of national peace and national peril.

"At the beginning of the new year 1944, which now lies before us, it is fitting that we pray to be preserved from false pride of accomplishment and from wilful neglect of the last measure of public and private sacrifice necessary to attain final victory and peace. May we humbly seek strength and guidance for the problems of waging warfare and for the responsibilities of increasing victory. May we find in the infinite mercy of the God of our Fathers some measure of comfort for the personal anxieties of separation and anguish of bereavement."

Suggestions for observance of the Day of Prayer are now being sent out to all councils of Churches and ministerial associations by the Department of Evangelism of the Federal Council of Churches.

## RADIO

## Highlights During

## Christmas Week

DECEMBER 20, 8:00 P.M., EWT, NBC—The Cavalcade of America will present Stephen Vincent Benet's great parable of the Nativity, with Helen Hayes playing the role of the Innkeeper's wife and Philip Merivale portraying the Innkeeper. "A Child Is Born" was written especially for Cavalcade of America at Christmas, 1942, and was first heard on the air at that time.

DECEMBER 24, 11:15 to 12:00 P.M., EWT, RCA Blue Network—Josef Stoppak and his orchestra will present "Christmas Nocturne."

DECEMBER 25, 12 midnight, EWT, RCA Blue Network—The Trinity Chimes, which are among the oldest in America, will herald the advent of Christmas Day with carols and old English changes.

DECEMBER 25, 12:07 to 12:30 A.M., EWT, RCA Blue Network—Bishop Manning of New York will speak during the midnight service broadcast from the Cathedral of St. John the Divine. The famous Cathedral choir will broadcast their regular Christmas Service.

DECEMBER 25, 12:03 to 12:07 A.M., EWT, RCA Blue Network—Edwin C. Hill, world traveler, commentator, and author of "The Human Side of The News," will give his narration of the Nativity.

DECEMBER 25, 8:15 to 8:30 A.M., EWT, RCA Blue Network—The Archbishop of Canterbury will deliver his annual message from the suite of his home in Canterbury.

DECEMBER 25, 10:15 to 11:30 A.M., EWT, RCA Blue Network—"Christmas With the Armed Forces." Included in this program will be a broadcast by George Hicks from the battlefields of Italy. There will be a two-way hookup between fighting men in London and their families here at home.

DECEMBER 25, 1:30 P.M., EWT, NBC—"The Message of Christmas," Dr. E. Stanley Jones, widely-known missionary to India, will speak on this fifteen-minute program, and His Beatitude Eshai Mar Shimun XXIII, Patriarch of the East and the Assyrians, will read part of the Gospel of St. Luke in Aramaic. The program will open with the playing of the 72-bell carillon of New York's Riverside Church by Kamil Lefevre, and will then shift to the sanctuary of the church where Frederick Kingsley will play Christmas music on the great organ. His Beatitude Mar Shimun will be accompanied by a choir of Syrian children.

DECEMBER 26, 10 A.M., Columbia—Christmas message by the Rev. Canon Theodore O. Wedel. Christmas music by the Cathedral choir.

DECEMBER 30, 11:30 P.M. to 12:03 A.M., EWT, RCA Blue Network—Dr. Harry E. Fosdick will give the traditional Watch Night service from the Riverside Church.

## ARMED FORCES

### Confirmation in Italy

The Anglican Bishop of Southwark, Dr. Bertram Fitzgerald Simpson, has left for Italy to conduct Confirmation services among soldiers in the British forces. His mission is being undertaken at the express invitation of General Dwight D. Eisenhower, allied commander in North Africa, and General Sir Harold R. L. G. Alexander, military governor of Sicily.

### Col. Wilkinson Awarded Legion of Merit

Col. Gerald H. Wilkinson, general staff, British army, has been awarded the Legion of Merit, in the degree of officer, "for exceptional meritorious conduct in the performance of outstanding service in the Philippines. As British liaison officer, at Headquarters, United States Army

Forces in the Far East on Corregidor, he conducted the performance of service of great value to the United States military forces and to the United Nations. . . ."

Col. Wilkinson was a vestryman of the Cathedral of St. Mary and St. John, Manila, P. I., and he and his wife were prominently identified with the activities of the Church in the Islands.

### Wrecked Axis Planes Provide Material for Desert Church

Using wood from wrecked enemy planes for the Communion rail, the men of an RAF Wellington night bomber wing in North Africa recently built their own "parish church" in the desert.

The church consists of two tents fronted by an ancient Arab archway and topped by a wooden cross. Shell cases serve as altar vases, bomb containers as seats, and old flare boxes as choir stalls.

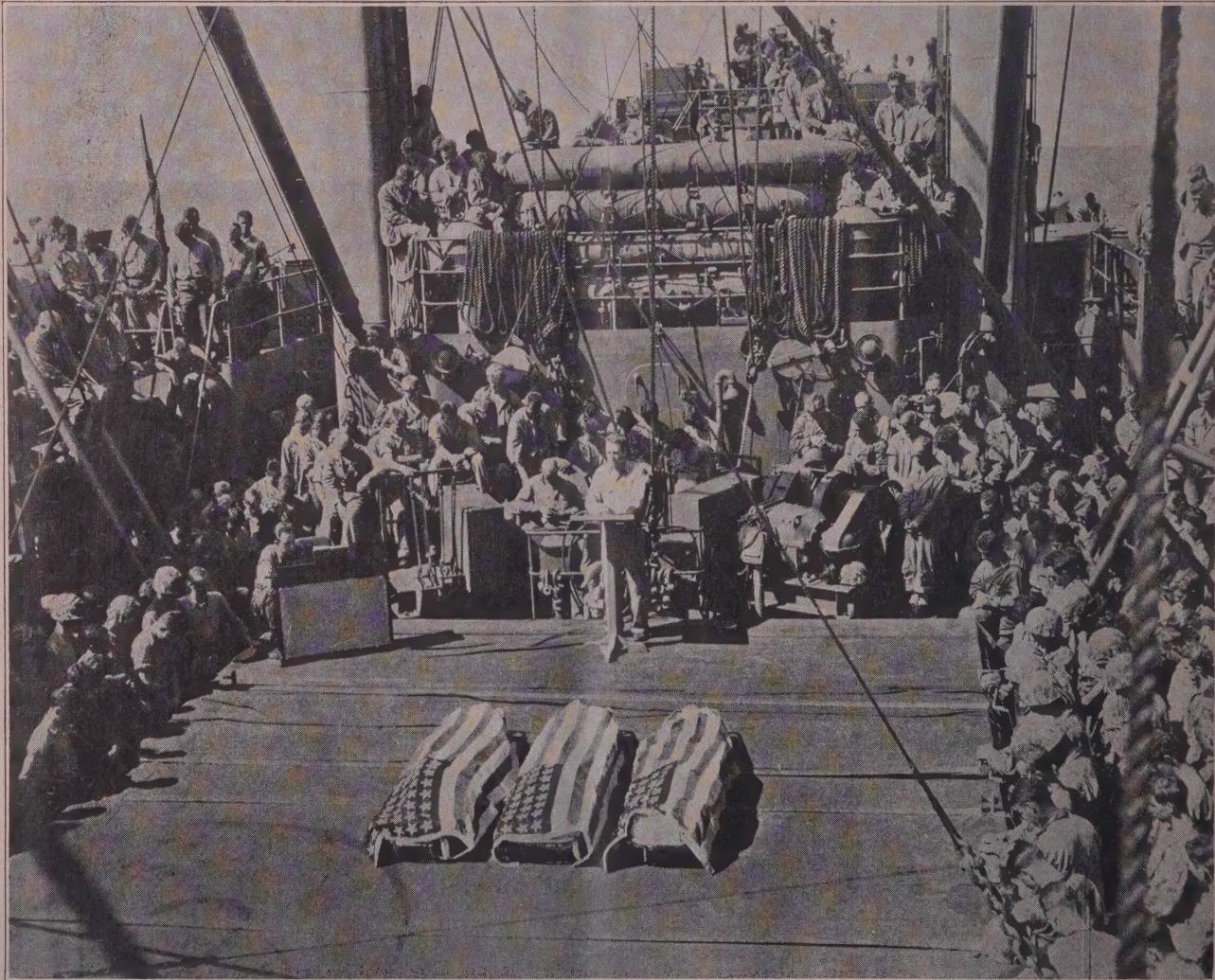
An organ, bought with money sub-

scribed by the fliers, makes the chapel complete. In addition to regular Sunday services, there are daily services and Bible classes. The church is also used for classical concerts.

### Chaplain LeMoine Appointed Navy Relief Representative

The Navy Department announces the appointment of Chaplain Lieutenant Commander Roy E. LeMoine, as Navy Relief Society representative for the Norfolk, Va., area and as executive secretary of the Society's Hampton Roads Auxiliary.

Chaplain LeMoine has been chaplain of the Charleston Navy Yard and senior Navy chaplain of the Sixth Naval District since last December. He is a native of Washington, D. C., and has been in the Naval service since May, 1940. He had formerly been rector of the Church of the Holy Communion, Congress Heights, Washington, D. C.



U. S. Marine Corps.

## TARAWA

*One of the grimdest engagements in American history was the capture of this small island in the Gilberts. Here marines in mottled battle dress attend the funeral of 3 of their buddies.*

## Naval Chaplains

The following Episcopalian chaplains graduated from the Naval Chaplains' School at Williamsburg, Va., December 5th:

Chaplains Scott Field Bailey of Toledo, Ohio; Hollis Wesley Colwell of Troy, N. Y.; William Forman Creighton of St. Paul, Minn.; Judson Sheppard Leeman of Port Chester, N. Y.; Harry Evan Owings, Jr., of Brookline, Mass.; and Arthur Bowles Ward of Lewistown, Mont.

## Dr. Pepper Urges Help For U.S. Chinese in Uniform

The Rev. Dr. Almon R. Pepper of the National Council's Division of Christian Social Relations is urging that Church people interest themselves in the special needs of Chinese in uniform, as recently outlined by the Christian Commission for Camp and Defense Communities.

Chinese in the armed forces, the Commission states, face a complicated adjustment. Many speak English poorly, many understand it little or not at all. Often they have come to the United States at a mature age on scholarships, as sons of American citizens, or as merchants. Thus, in addition to the adjustment from civilian to army life, they have also to complete the adjustment to American ways and customs.

The suggestion made is that "if Chinese or other Orientals are located in your area and their peculiar needs are to be met, it will be necessary to seek them out rather than to wait for them to come to you. They should be encouraged to use all opportunities open for learning English, for interpretation of regulations, and for friendship. The goal for integrating them into normal American ways and life should be kept in mind. If special group activities for them are set up, it should be only where such activities by interpretation and special guidance will help them integrate more readily into their normal surroundings."

## HOME FRONT

### Chaplaincy Commission to Unite Work With Servicemen's League

The General Commission on Army and Navy Chaplains, at its quarterly meeting in Washington, authorized the formation of a committee to integrate its activities with those of the Service Men's Christian League.

Specific emphasis was laid on provision of a central educational literature program for chaplains and men in the service. It was pointed out that no central source now exists, and that much of the available literature is unsuitable for chaplains' purposes since it is too denominational.

In citing the need for more and improved literature, it was reported that clergymen who have made trips overseas find that the servicemen are extremely interested in learning of post-war plans.

## A Soldier's Contribution

Attached to a letter written to the Rev. George W. Barnes, rector of Trinity Church, Redlands, Calif., by a soldier member of his parish, was a contribution of \$100 toward the purchase of new hymnals. The reasons for the soldier's gift are explained in his letter:

Tuesday morning,  
October 26, 1943.

My Dear Mr. Barnes:

In this time of war there are many strange separations. You have been my minister for two years and I have never attended your services, in fact we have never met. You have already been introduced to me through letters from my dad and through items in the *Facts* from time to time, so, let me introduce myself to you.

As you stand at the rear of the church waiting for the procession to move, glance over at your young Crucifer—I was in his place seven years ago. As you move across the altar between the Epistle and the Gospel, watch the young acolyte who carries the Prayer Book—I was in his place ten years ago. When you are disturbed

by a slight (?) noise from one of the choir boys in the front row—take a good look at him—I was in his place 15 years ago.

I have been overseas since early in 1941 and these memories seemed far away until yesterday. In the morning I read about our new hymnal in *Time* magazine. Yesterday afternoon, I met the first Episcopalian minister I have seen in six months and arranged to attend Holy Communion on next Sunday. These things made me very happy and my heart flew back across a very few years and several thousand miles to our church in Redlands.

At a time when there is so much suffering in the world, I'm certain that all our cares will be lighter if we lift up our hearts to the Lord in song. To this end, I have enclosed a money order which I hope may be used in a small way in the purchase of new hymnals. If this has already been accomplished, please direct the money to some other useful Christian end.

Faithfully yours,  
Scotty Burns,  
Lt. John Scott Burns Jr.,  
U.S.S. *Thornton*.

Chaplains are doing considerable work in education along this line, but are anxious to do more.

The literature which is required, it was stated, is of two kinds—that for chaplains' use to aid them in their thinking and in their preaching, and that for chaplains' use in work directly with the men.

Plans were made at the meeting to expand the General Commission's work, to go more thoroughly into service command visitations, both at home and abroad. It is hoped that \$50,000 can be raised for this purpose.

The visitation program, which was launched at the last quarterly meeting, was reported to be getting under way in this country. The three men who have been leading the visitations are Dr. Frederick Fagley, associate general secretary of the Congregational Christian Churches; Professor Jesse Halsey, of McCormick Theological Seminary, Chicago; and Dr. Ben Lacy, president of the Union Theological Seminary, Richmond, Va.

Need for the visitations was emphasized, with particular reference to small posts.

A low state of morale among soldiers in Alaska and the Aleutians was reported by Bishop Sherrill of Massachusetts, who recently toured these areas under the auspices of the Navy. Bishop Sherrill, vice-chairman of the General Commission, attributed this state of morale to the fact that the men had been in these far-away places with bad climate for as long as three years.

Much of the poor morale, he declared, is due to worry over personal domestic problems. He said that one chaplain had

heard 69 men in his unit say that their wives were threatening divorce.

Bishop Sherrill emphasized the importance of bolstering the morale of these men, and strongly urged churches at home to keep in better touch with them. The Bishop stated that many churches were doing the best that they thought they were able, some churches had no specific programs along these lines, and that no churches were doing enough.

He also reported that the men were not satisfied with the type of entertainment which has been sent up to them, declaring that he heard this complaint not only from chaplains, but from commanding officers as well.

## REPATRIATES

### Chapman Family Returns From Manila

Mr. and Mrs. Thomas I. Chapman, their daughter, Doreen, and son, Jack, returned as passengers on the *Gripsholm*. Mrs. Chapman was for several years president of the Woman's Auxiliary of Cathedral of St. Mary and St. John, Manila; her daughter, Doreen, sang in the cathedral choir, while Jack acted as crucifer. They were not interned, but were allowed to live outside Santo Tomas because of a serious heart ailment suffered by Mr. Chapman. They state that living was extremely difficult and frequently they did not have enough to eat. Two other children, married, are still in the concentration camp, Santo Tomas. The Chapman family will make their home in or near Boston.

# FOREIGN

## CHINA

### Bishop Roberts Reports On Christian Church

Bishop William P. Roberts, who returned on the *Gripsholm*, is unwilling for various good reasons, to say very much about the experiences of his seven-months' internment by the Japanese, but he is very willing to tell of the Church in China, and of his confidence in its stability and dependability.

Declining to say anything about his treatment in a prison camp, the Bishop said, "Our chief interest and concern is not with ourselves, but with the Chinese Christian Church. We hope that our many friends in America will not be so much interested in what happened to us that they will forget that to which we have consecrated our lives, the upbuilding of the Christian Church in China. The report we bring back on this subject is a cheering one. The work of our mission and the work of the Chinese Church have always gone hand in hand as one work. Since our internment and repatriation all this work has necessarily been assumed by our Chinese colleagues and the native Church.

"In the district of Shanghai, Bishop E. S. Yu and his standing committee form one of the strongest groups of men that one could find in all China. We have the utmost confidence in their ability and loyalty. They are shouldering their new responsibilities with great courage.

"In spite of difficulties, there are many encouraging things. Although our property in Nanking city, in Hangchow, Wu-sih, Soochow, Changsu and Woosung has been taken from the Chinese Church, our other centers have not been greatly molested. All together there is a total of 35 churches or chapels that carry on with their regular weekly worship and work. In the places where the property has been taken from them, the congregations are meeting in other quarters. One or two of the older Chinese clergy have been retired, but so far as I know not one has left the work of the Church and they are remaining with their people to lead them through these hard times.

"Our two hospitals in Shanghai are carrying on without molestation and in a free Christian way, and are meeting all expenses. St. Luke's has about 100 beds and St. Elizabeth's about 300.

### EDUCATIONAL WORK

"Most of our educational work is going forward freely. Some parish schools have had to close but not many. Soochow Academy is still carrying on in Shanghai. On St. John's University compound there are nearly 3,000 students under instruction, 300 in the primary school, 200 girls at St. Mary's, 550 boys in St. John's Middle School, and about 2,000 in the University, of whom 150 are medical students. This is an amazing increase in numbers. It has been an untold blessing to the youth of Shanghai and China generally that St. John's has been permitted to carry on,

and with complete academic and religious freedom. Our Chinese colleagues are pledged to close the University rather than compromise in any matter of principle."

Bishop Roberts expressed concern about five of his Shanghai workers who were sent to the Philippines when war threatened, but feels that there is good possibility that they may be repatriated during the next six months.

### Urge Post-War Conference To Consider United Church

Holding of a post-war conference to consider proposals for the establishment of a United Church in China was urged in Chengtu at an all-day retreat attended by some 60 Chinese Church leaders and missionaries representing 13 different denominations and Church organizations.

The Chengtu gathering climaxed a two-month series of group meetings called to consider various problems of post-war planning.

The conferences also gave warm approval to a suggestion that Negro missionaries be welcomed into China and endorsed proposals that "good-will missions" be sent out from the Chinese Church to the Churches of the West.

It was the consensus of delegates that there "should be a flow of missionaries from every nation and to every nation in order to build the sense of the Church as a world community in which every nation and race has its full and proper share."

In a discussion on the recruiting of Chinese Christian leadership it was pointed out that there were now 15,000 churches in China which would need 200 new theological students a year to meet their needs and that the present supply of new students was entirely inadequate for the future needs of the Church.

### JAVA

#### Japanese Intern All Foreign-Born Priests in Java

All foreign born priests on the island of Java have been interned by the Japanese, according to a Vatican Radio Dutch-language broadcast reported by the U. S. Foreign Broadcast Intelligence Service.

The Vatican station announced that "native clerics have retained their freedom of movement, but their church services are under observation."

### RUSSIA

#### Theological Institute To Be Set Up in Moscow

A theological institute for the training of Orthodox clergymen—the first since the Revolution of 1917—will shortly be set up in Moscow, according to an announcement by the newly-elected Holy Synod of the Russian Orthodox Church,

wired to Religious News Service from Stockholm.

The project is said to have been approved by the Soviet government at the meeting between Premier Stalin and leading Orthodox Churchmen early in September which preceded the recognition of the Orthodox Church.

It is expected that similar institutes will subsequently be established in Kiev and Stalingrad.

Heretofore, the training of priests in Russia had been carried out privately by older priests and by bishops.

## JAPAN

### Report Kagawa Carrying On Extensive Evangelistic Campaign

Toyohiko Kagawa, noted Japanese Christian leader, is carrying on a series of evangelistic campaigns reaching into practically every city in Japan, it was reported by Methodist missionaries who arrived on the Swedish exchange liner *Gripsholm*.

## FIJI ISLANDS

### "First Lady"

"First Lady" of the Fiji Islands is an American, Mrs. Leonard Stanley Kempthorne, daughter of Mrs. J. H. Beall of Newman, Calif., and wife of His Lordship, the Anglican Bishop of Polynesia, whose diocese of 7,000,000 square miles is the largest in the world.

Since his wife has not yet joined the recently-appointed governor, Sir Phillip Mitchell, Mrs. Kempthorne presides *pro tem* at official functions. Her official duties however, take second place to her nine-hours-a-day, six-days-a-week stint at the American Red Cross Club. She types letters, purchases souvenirs, and arranges home hospitality for doughboys stationed in the Fiji Islands.

"American soldiers," she says, "have made an excellent impression with the people of these islands—Europeans, natives, and Indians alike. If a patient at an Army hospital is having a birthday, the Red Cross simply phones one of the many women volunteers hereabouts, and presto, a freshly-baked cake is produced for the occasion."

Since her marriage to the Bishop 12 years ago, Mrs. Kempthorne, who once worked for the Farmers and Merchants Bank and the Bank of Italy in San Francisco, has gone on many pastoral calls to Tahiti, British and American Samoa, the Tonga group, and Rarotonga.

### General Council Scheduled

The meeting of the General Council and the Synod of the Church of India, Burma, and Ceylon will take place in the first week of February, 1944. The Rev. George Shriver, Singareni Mission, Dornakal, is one of the delegates. The General Council is similar to the General Convention in the United States.

# Let Us Keep the Feast

By the Rev. B. S. Murray,

THE SPELL of Christmas again falls upon the world. "There is born unto you this day in the city of David a Saviour, who is Christ the Lord" is the way in which the angels announced the fact to the shepherds. It is a record of what happened almost two thousand years ago. Then, over the hills of Bethlehem the heavenly choir heralded His birth; now, that sweet music is heard again when, in sacrament and prayer, praise and thanksgiving, anthem and sermon, the world around, men pay homage to the fact of Christmas and the lowly manger in Bethlehem.

Small wonder that the Church bids us keep the festival of the Nativity of our Lord who by His Incarnation was pleased with man to dwell and thereby become the Ideal Link, the Mediator, between God and man. Such a stupendous and historic event with its feasting and fellowship demands a thorough spiritual preparation so that Christ is still the center and source of all the Christmas festivities. The Church fathers designated Christmas a festival and that word links it up with the very heart of the Incarnation. Christmas ought, therefore, be a season of joy—the time of the complete satisfaction of our deepest needs. Let us endeavor to so spiritualize the Christmas Feast, making it a type and prophecy of that spiritual satisfaction which alone proceeds from the true Bread of Heaven. That is, our banquet should be sacramental, an echo of the Great Feast which the Church spreads for her children. In this way we shall fulfil the glowing prophecy of that tender moment when Mary the Mother laid her Babe in the manger.

Strangely enough this wartime Christmas lends itself to a more profound spiritualization of the festival. With the clouds of war shot through with rainbows of victory and so many loved ones far away we have an atmosphere conducive to making the Christmas banquet sacramental. Then, too, in a world in which lights were going out, one by one, not unlike our modern world, God sent forth His only Son to lighten that darkness so that the world should be saved through Him. "The Word was made flesh and dwelt among us; and we beheld His glory as of the only-begotten of the Father." As crusaders we need to pause and hear again the angelic announcement that "unto us, to you and to me, is born a Savior." That's the good news of the Christmas bells—the old news, the good news, the new news. By His Birth we receive the adoption as sons. And because we are sons and God hath sent forth the Spirit of His Son into our hearts we, with faithful and grateful hearts, lift them up repeating: "Thanks be unto God for His unspeakable gift." Therefore make Christmas His feast!

Let us keep the feast of man's full union with God, the endowment of our nature with divine grace. His birth released new energies in all departments of

life and called forth a fraternal spirit among men divided in almost everything. In the presence of this Child, whose gentle but powerful sovereignty brings a benediction of peace, a new era began. Only a Babe! Yet He changed the date of the world's history beginning a new reckoning of the years. B.C. and A.D. have the preëminence over "In the beginning." With this new revelation of God, violence and pride must yield not only to peace and good will but also to joy and liberty through the mission of His mystical Body, the Church. As a result of this new hope, history, poetry, art, literature reforms and civilization bear His imprint. Today the Church of the Incarnation invokes divine grace that leaders in Church and state may be endowed with courage, vision, and true wisdom so that they face the issues of the world-order effectively. It is the duty of the Church—the living Church—to change the lives of men so that they may become new men with hearts afame to make the Four Freedoms function harmoniously. The Church must so work that security for world order, justice for all nations, great or small, victor or vanquished, and the welfare of all men everywhere are assured for all time. After all, the only world worth building is a Christian world; the newborn King expects us to help in its reconstruction. With Him we can do all things. Suppose there were no Savior; what then? Because there is, joy fills our inmost hearts today and everyday. And that joy which creates new desires and

new powers in our life and remains all through the days, giving glow to the whole of life, is His gift.

Let us keep the feast which celebrates the birthday of Our Lord Jesus Christ "Who for us men and our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man," thereby enabling us to share His divine life and become partakers of the divine nature. Every member of the living Church, who, in responsive faith, appropriates the power of the Incarnation, shares something of the unity of life divine and human and may, as far as our human capacity allows, become partakers of eternal life. The Incarnation supplied us with the Ideal Man. God poured as much of Himself into our human nature as its capacity would hold and then challenged us to live by that standard and power. In other words, the Son of God, living the life of a man, has set up a higher and more spiritual ideal of what man may become. The challenge of the Incarnation, therefore, is for us to be perfect, with Our Savior, who is Christ the Lord, the unsurpassed example of our manhood still calling us to follow the blessed steps of His most holy life. He who spent and was spent for us bids us "Go and do likewise." So, as God's men, humble, brave, loyal, and loving, in love with life and ready for adventure here and at the end of the day to face the supreme adventure unafraid, we go forward. Make Christmas 1943-44 an inclusive, generous, kind, forgiving, charitable Christmas. This entails sacrifice without which there is no feast. And when we share the Spirit of Christ—the Spirit of Christmas—with others,—the sad, the lonely, the neglected, and the poor we are feeding on Christ and that is the surest way of partaking of His humanity.

Let us keep the feast by going to Bethlehem, "the House of Bread," our Bethlehem, the Church of God. The shepherds and the wise men, in fact all who came in contact with the Babe of Bethlehem, stayed to worship in His presence. On that wonderful night with the angelic adoration there began a worship that never has ceased. While all humble and holy men of heart, mystics and saints down the ages, have endeavored to recapture this spirit of adoration, artists, poets, musicians have also tried to express the same spirit. Today those who grasp its secret know themselves to be in the presence of One with whom worship is their only fitting salutation. So, on Christmas Day, gather around the Holy Table for there the Manger and the Altar, Birth and Death of Him who came as the true Bread of Heaven, unite. Listen to the invitation: "Come and worship, worship Christ the new-born King!" You are invited to attend and keep the feast.

"Hasten with your birthday greeting  
And adore Him at the meeting  
Of all faithful hearts that seek Him in the  
Christmas Eucharist."

VIRGINIA E. HUNTINGTON.

## December National Council Meeting

**A**MOST important event of the December meeting of the National Council was the announcement by the Presiding Bishop at the beginning of the opening session that he, as he had announced at General Convention, would now appoint the members of the Forward Movement, and that those members would be the entire membership of the National Council. Bishop Tucker explained that this action was taken in order to simplify and correlate the work of the Forward Movement and the National Council. At present, as he pointed out, there is duplication and, what is more serious, confusion. The task of the Forward Movement is Forward in Service. This requires the coöperation of every department of the National Council. To provide that the membership of the one should be the membership of the other is a great gain.

The entire afternoon session on the opening day of the meeting was devoted to an executive session in which plans were discussed. It was subsequently announced that these plans all had to do with methods by which parishes might be helped to effect and to maintain a unified parish program. For the past three years, this has been one of the principal endeavors of the departments of the National Council. While much progress has been made, it still has been far slower than was predicted. The Presiding Bishop expressed it as his opinion that the chief reason was that Church people were in some doubt as to the functions of Forward in Service, and its relation to the Forward Movement and the Forward Movement Commission with which they had become familiar—mainly through *Forward—Day by Day*. Since this manual came to them as usual and from the same address, they had lost sight of the fact that the Forward Movement Commission had been discontinued as such at the General Convention of 1940, and action taken whereby the Presiding Bishop was empowered to continue the work of the Movement, choosing his own staff and leaders. In short, the details of the routine work, left to the Presiding Bishop, now take this form.

Among the ten new members of the National Council, there are several whose past experience and present work make

them particularly valuable for the Forward Movement and its program. That program, it cannot be too strongly emphasized, is simply and solely to help clergy and people to do more effectually that which they already are doing. We feel sure that the satisfaction with Bishop Tucker's new organization will be great and widespread.

It must be said that there are those in the Church who will feel some alarm at this change. Among the deputies at Cleveland the Presiding Bishop's announcement of the proposed reorganization was greeted with mixed feelings. For, in spite of the fact that the National Council is the Church's own creature, it is chiefly known to many a parish priest as "that bunch at '281' who are always thinking up new ways of going after our money." National Council enterprises and proposals are always suspected of being a new variation on this same theme.

That, perhaps, is the most important reason why Forward in Service should be the Council's concern. The Church set up the Council primarily as an agency for attacking pocketbooks, and then began to dislike it because it did its job. Religious education and social service and kindred departments have always fitted poorly as an adjunct to the missionary budget, and have often been subject to criticism as irrelevant to the Council's main enterprise.

Under the new set-up these activities will be seen to be an eminently proper concern of the Council. If the Forward in Service program continues to be a matter of giving leadership in the strengthening of parish life and is not subordinated to missionary needs and problems, the Council will have immeasurably greater prestige and effectiveness. It will be closer to the problems and the outlook of the average parish, and will be giving assistance as well as getting it.

There is a danger, of course, that the Council secretariat will be tempted to turn Forward in Service into a promotional scheme for missions. This would be most unfortunate—not that missions should not be promoted, and promoted more widely and intensely. The purpose of the Church is the bringing in of the Kingdom of God. Obviously, one of the vital parts of this enterprise is the part formally known as missions—the bringing of the Church to those areas that do not have it. But Forward in Service was created for a different part of this enterprise: the life of the parish, which needs to be strengthened and deepened in communities where the Church is self-supporting just as truly as it needs to be planted in missionary areas. There is sound sense in making the National Council the Church's agent for both tasks. But doing so will be effective only so long as each field is recognized as worthy of development for its own sake.

**A**NOTHER significant action taken at the meeting of the Council was the vote, which was unanimous, to sponsor the Service Men's Christian League. As everyone is aware, this League is an inter-denominational organization, which is carrying on religious work with Service men, and doing it with some success. Its work is done largely through its magazine, the *Link*. The Council learned with surprise that this magazine is being used by our own chaplains, not only with men at the front who belong to other communions but also with our Churchmen. Some one asked Dr. McGregor

### Today's Epistle

*Fourth Sunday in Advent*

**T**HE LORD is at hand." The first Christians expected an early return of Christ; Scripture is full of reminders to be ready. St. Paul warns: Let your moderation be known to all—Let your reasonableness, not always insisting on your own way, show that you are ready to accept Christ's rule. Get rid of over-anxiety; use prayer with thanksgiving; show gratitude for what God has done for you. These rules are valuable for us even if we do not feel that the Second Coming is immediate. We must face the Judge, and we must prepare. The Lord is at hand, coming in the Blessed Sacrament and we must prepare for His Coming in our Communion. As we make our General Confession let it be with earnestness, preparing our hearts for Christ. Be alert to His nearness at all times and be faithful to Him, realizing His presence though it be invisible.

recently if the magazine were theological and, if so, what tenets were expressed. Dr. McGregor replied: "No, it is not especially theological; it is mainly religious." He added that it was partly literary. Further, he said: "It is a very good magazine."

It is known that the Army and Navy Commission had held off from the Service Men's Christian League, merely because they felt that it was not necessary. It is interesting indeed that the Commission has changed its mind, and not only concurred warmly in the recommendation that the National Council sponsor it with both representatives and money, but on their own account voted the same appropriation to it. As several Council members, one of them also on the Army and Navy Commission, said, if our chaplains find the Service Men's Christian League and its material what they need, the Church should certainly be affiliated with it to the fullest extent.

Unfortunately, as we reported in our issue of December 12th, the league appears to have been used for a sounding-board by persons interested in uniting all the non-Roman agencies working with chaplains and service men. While any proposal along these lines deserves study on its own merits, we do not feel that it is proper for the Service Men's Christian League to be involved in agitation either for or against such a proposal; we hope that the Episcopal Church's representatives on the league's national council will advise against a repetition of it. There are a number of religious bodies—the Episcopal Church is one—which feel that their distinctive character has a little more to offer than the least common denominator of undenominational Protestantism, and which accordingly maintain agencies for work with service men. The Service Men's Christian League ought to be permitted to accept this situation, and not pushed into a position which will inevitably damage its effectiveness among Episcopalians, Lutherans, and others.

**I**T WAS evident that various members of the National Council had been approached by Churchpeople who were desirous to know what the Church meant to do about raising and expending the Reconstruction Fund authorized by General Convention. Naturally, every newspaper account of the destruction of churches in the war areas stirs the impulse to rebuild them. Doubtless Churchpeople will welcome the rather lengthy resolution on this important matter passed by the National Council. They will understand that, while it is impossible to say now just what should be done, and where, there is no question at all about the necessity for the Reconstruction Fund. In fact, it will be needed and must be larger than is now perhaps supposed: the war is going on, and further destruction and damage must be expected and faced. Churchpeople who wish to give to this great work of the future will be glad to know that they can do it immediately, entrusting their gifts to the treasurer of the National Council—today, if they so choose.

Visitors to the Council meeting were rather surprised to hear that the gift to British Missions, \$300,000 in 1941 and \$200,000 in 1942, will be only \$90,000 for 1943. Many dioceses have put this gift in their budgets. The demands of special funds, absolutely needed in war-time, have lessened the gifts to this particular fund. But here again, anyone who is moved to make a personal gift may so do, to the great satisfaction of all concerned. The Mother Church of England is closer to us than ever before since we have shared her wartime burdens and problems.

There was one other matter of peculiar interest, which

was just touched upon at the December meeting of the Council: the problem of boys and girls under 18 years of age. Dr. Martin, Council member from the diocese of Milwaukee, drew attention to these neglected young people in a short but eloquent speech. As he said, the Division of Youth is concerned only with the young people between the ages of 18 and 25. The high-school boys and girls are regarded by the older young people as mere children; and, on the other hand, the "children" feel, and show plainly that they feel, that these older ones know too little to advise them. It is indeed a perilous situation, particularly in these war years, when mothers as well as fathers are often away from home all day at work. We hope that Dr. Martin's words may lead to some constructive work for these younger boys and girls, done by men and women whom they will accept and loyally heed.

The December meeting of the Council is sometimes omitted. It is often without very marked interest. This one, however, was not only interesting, but of historic as well as practical significance.

### What Kind of Christmas?

**S**EVERAL Christmas legends tell of a visit by the Christ-child to the earth and of His reception by loving hearts, who shared their Christmas joy with Him and were blessed in return. That is the kind of Christmas which **THE LIVING CHURCH FAMILY**, as a family, seeks to have by its support of **THE LIVING CHURCH NURSERY SHELTER**.

Forty lovable English children under five have learned to count on the generosity of their friends across the sea for their support throughout the year, and for a Christmas gift and party. Their homes broken up by the exigencies of war, they have been provided with food, clothing, living quarters, and skilled care by the joint efforts of the British government, Save the Children Federation, and the **FAMILY**. It is the kind of project that must be especially dear to the heart of our Lord.

What kind of Christmas shall the Shelter children have this year? What kind of Christmas shall we have? The two questions are related, for the blessedness of our Christmas is bound up with the merriness of theirs.

About \$100 is still needed for the Shelter Christmas Fund, and \$1,400 for the general Nursery Shelter Fund. We do not feel concerned about the amounts because we know that this project is as dear to the hearts of the rest of the **FAMILY** as it is to our editor-on-leave. But it is getting close to Christmas, and the former fund must be completed by that time and the latter fund ought to be. Will you make your Christmas a blessed one by making the Shelter babes' Christmas a merry one?

Checks should be made payable to **THE LIVING CHURCH RELIEF FUND** and sent to 744 North Fourth Street, Milwaukee 3, Wis., with notation "For Living Church Nursery Shelter" or "For Shelter Christmas Fund."

### Daggers and Saints

**W**HAT is happening to the unity of the Episcopal Church? We are accustomed to unconsidered attacks from some quarters, but not from our even-tempered contemporary, the *Southern Churchman*. Yet this fine periodical, in its issue of December 4th, published an editorial which was inconsistent with its traditions.

Commenting upon the forthcoming *Prayer Book Office*, published by the Morehouse-Gorham Company, our contemporary says: "Why the printer's mark [dagger] after every

## EDITORIAL

use of Mary, Holy Ghost, Jesus, and Lord? If the sign of the cross is meant, why not say so, and put it there?" The sign of the cross is not meant by this symbol, which also appears in the specimen pages after such words as "earth," "Sion," "Jerusalem," "martyr," "wheat," etc. The mark indicates merely the place at which to stop when the antiphon is shortened.

The editorial goes on: "Why give an antiphon for a black letter saint? (Memorial of St. Sylvester B.C.) We were not aware that we celebrated 'black letter saints' days' in the Protestant Episcopal Church." Yet on page 258 of the Book of Common Prayer appear the collect, epistle, and gospel for "A Saint's Day." Since all the saints' days listed in the Church Calendar have their own collect, epistle, and gospel, the only possible conclusion is that the celebration of other saints' days is envisaged by the Prayer Book, although there is no official calendar of such days. Some use the black letter saints' days of the English Prayer Book or the Canadian Prayer Book. Some use the excellent *Churchman Red and Gold Calendar*. Others use a list of their own compilation. (Such a list drawn from the dedications of Virginia churches would include St. Anne, St. George, St. David, St. Asaph, St. Martin, St. Timothy, St. Margaret, Barbour, Gibson, Virginia Mason, Whittle, Weddell, and Meade.) Wherever the list comes from, the observance of such days is unquestionably contemplated by the Book of Common Prayer.

There may be things in the *Prayer Book Office* which express a type of Church life different from that of the writer of the editorial. But let's not be over-eager to find fault. Neither of the matters mentioned by the *Southern Churchman* is really a subject of controversy.



## Washington and Dr. Dun

THE diocese of Washington chose one of the finest representatives of the Liberal School of thought to be its bishop, and satisfaction is felt throughout the Church that he has decided to accept the election. As dean of a seminary, Dr. Angus Dun knows what it is to deal with both souls and budgets; as dean of Cambridge, he will be a worthy successor to the late Bishop Freeman as a leader of Liberal thought in the Church. His masterly presentation of the majority viewpoint of the Commission on Approaches to Unity at Cleveland was one of the high points of General Convention. Washington will have a bishop who can speak with eloquence, earnestness, and brilliance.

It was unfortunate that the election was marred by a slanderous attack on one of the other candidates which led to considerable ill feeling. Dr. Dun would certainly not have countenanced such tactics, and they were scarcely needed to bring about his election. It will require a large exercise of Christian charity for the diocese to recover from the blow to its integrity struck by a few overzealous partisans. We are confident that Dean Dun will be able to unite the diocese under his leadership as a lesser man could not, and we offer him our best wishes for a long and fruitful episcopate.

## Afterthought

THE WAR is certainly proceeding at a furious pace. The Berlin radio has announced the sinking of the USS *Wisconsin* in the Solomons, three days after its launching. It must have been flown out there and commissioned en route!

# Christmas 1943

Have you completed your Christmas shopping? If not, any Churchman will be delighted with a subscription to *The Living Church* beginning with next week's beautiful Christmas issue. Orders received by next Friday, December 24th, will be filled with that issue. Rush yours today!

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## PARISH LIFE

### Hospital Bookwagon Established

The Church of the Good Shepherd in Barre, Vt., sponsored a bookwagon to be used in the Barre City Hospital. Books were donated by the townpeople.

### Unusual Christmas Message

The Rev. R. T. Loring, rector of St. David's Church, Baltimore, Md., has contributed an unusual plan which other parishes might like to use. Before the service in his church on Christmas morning will be a kneeling desk with a scroll containing at the top a Christmas message of greeting to all who are away. Each people will kneel to read the scroll. This scroll will be photographed, will then be photostated and a copy sent to every name on the Honor Roll.

### 46% of Men in Small Wisconsin Parish Off to War

When the vicar of Trinity Mission Waupun, Wis., reads the names of the men that are on the parish honor roll and offers the prayers of the Church for their well-being, he finds the sum of 46% of the male communicant list and 21% of the entire parish list. There are only 94 communicant members in the parish, including children who have been confirmed. Twenty men are in the armed forces of the nation, distributed throughout practically all three branches, and scattered from India to North Africa.

### Soldiers' Contribution to Fund

"Am contributing something to your Church support fund. I sort of scouted around my tent and obtained a few contributions from the boys totalling \$20 which I'm sending in the form of a 1000 franc note."

The 1000 franc note is French Air currency and the letter from Sgt. Frank Karr, who is "still pushing steadily toward Berlin" came to the Rev. Dr. Harry Dean Gifford, rector of St. Thomas' in the opening days of the United Church Canva.

Joining with Sgt. Karr in the gift to St. Thomas' were Staff Sgt. Thomas C. Vinson, Cpl. Yelverton, Cpl. Manganery, and T. Sgt. Woodward of Co. D, 21st Engrs., somewhere in the European theater of war.

On November 28th, Sgt. Frank Karr's daughter, Lorraine, was confirmed by Bishop Manning in St. Thomas' Church, Mamaroneck.

### CHURCH CALENDAR

#### December

- Fourth Sunday in Advent.
- S. Thomas. (Tuesday.)
- Christmas Day. (Saturday.)
- S. Stephen. First Sunday after Christmas.
- S. John Evangelist. (Monday.)
- Holy Innocents. (Tuesday.)
- (Friday.)

# THE WAR FOR MAN'S SOUL

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THE LIVING CHURCH

# BOOKS

JEAN DRYSDALE, EDITOR

## Without Joy

FOUR QUARTETS. By T. S. Eliot. Harcourt Brace. Pp. 39. \$2.00.

The first half of the 20th century may be known to future ages as the least civilized period since the decay of Rome. It has been a time of cultural retreat and dissolution; a time of frank concentration upon the physical and sensational while both the arts and religion became highly refined disciplines of small ingrowing groups.

So the poetry of the time has, by and large, been of two kinds—a purely personal and lyrical escape from the spiritual deadness of industrialism; or an uncritical acceptance of the narrowed spiritual universe (*a la* Edgar Guest).

In the midst of this materialistic world, the poetry of T. S. Eliot is of another, and more perceptive kind. Under an interior compulsion to "see life steadily and see it whole," he began the spiritual pilgrimage which is expressed in his verse in a sort of mundane hell. The evening clouds reminded him of "a patient etherized upon a table." He was aware of "the damp souls of housemaids, sprouting despondently at area gates." Upon the humanistic culture which was his own birthright he visited equally pitiless condemnation.

Mr. Eliot could neither escape from 20th century civilization nor accept it. At last, he found in the Church not something in which he could rejoice, but something in which he could hope. *The Waste Land* (still, without doubt, his finest work) marked the beginning of his redemption from despair at the cheapness and insignificance of human striving.

In this later volume of poems, the prod-

uct of the past seven years, Mr. Eliot looks back upon his writings without joy:

"So here I am in the middle way, having had twenty years—  
Twenty years largely wasted, the years of *l'entre deux guerres*—  
Trying to learn to use words, and every attempt  
Is a wholly new start, and a different kind of failure  
Because one has only learnt to get the better of words  
For the thing one no longer has to say, or the way in which  
One is no longer disposed to say it. And so each venture  
Is a new beginning, a raid on the inarticulate  
With shabby equipment always deteriorating  
In the general mess of imprecision of feeling,  
Undisciplined squads of emotion. And what there is to conquer  
By strength and submission, has already been discovered  
Once or twice, or several times, by men whom one cannot hope  
To emulate—but there is no competition—  
There is only the fight to recover what has been lost  
And found and lost again and again; and now under conditions  
That seem unpropitious. But perhaps neither gain nor loss.  
For us, there is only the trying. The rest is not our business."

There is a bitter integrity about the poet's perception, and the words he chooses to convey that perception. It is this characteristic which lifts his verse above the merely personal and merely petulant. Mr. Eliot is probably a better critic than poet; indeed, his verse palpably suffers from his erudition, and from his

too-conscious refusal to imitate. Yet his poetry is authentic and significant, and it will probably endure.

In *Four Quartets*, this reviewer feels, the integrity tends to be somewhat greater than the poetry. There is little of fresh perception or insight beyond the level of the *Collected Poems*, although the old perceptions are arranged with greater philosophical maturity. As always, the language is subtly musical, with a music related more to 20th century speech than to the poetic forms of earlier centuries. As always, the sense of being caught in the morass of insignificance dominates, with an occasional glimpse of breath-taking beauty:

"Go, said the bird, for the leaves were full of children,  
Hidden excitedly, containing laughter.  
Go, go, go, said the bird: human kind  
Cannot bear very much reality."

There is a developing consciousness of the need of the human soul for simplicity and purgation—echoing St. Paul's, "As dying, and behold we live."

"The dove descending breaks the air  
With flame of incandescent terror  
Of which the tongues declare  
The one discharge from sin and error.  
The only hope, or else despair  
Lies in the choice of pyre or pyre—  
To be redeemed from fire by fire.

"Who then devised the torment? Love.  
Love is the unfamiliar Name  
Behind the hands that wove  
The intolerable shirt of flame  
Which human power cannot remove.  
We only live, only suspire  
Consumed by either fire or fire."

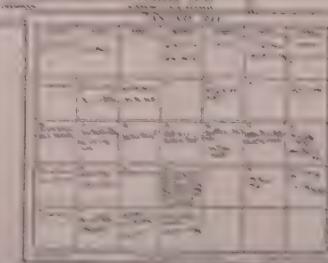
Mr. Eliot recognizes that his despair with the world is not merely the product of his own materialistic century. Indeed, the heroes of the past are often dissected with his critical scalpel, and their insides are shown to be as unlovely as our own aimless posturings. There is more tawdriness in life than most of us see; and the poet performs a service when he exposes it and points to faith, courage, and self-surrender as the means of purgation. But there is more loveliness and joy in life than Mr. Eliot sees. His verse will always represent a point of view, rather than wholeness of experience. PETER DAY.

## HANDEST CALENDAR OF 1944

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## MIDWINTER VIGIL

COLD wind goes crying,  
It sends the stars flying;  
The trees wring their fingers,  
Kneeling to the blast;  
My heart sings—my heart sings—  
Hearing and replying.

Through fear,  
Through the storm,  
Sing clear,  
Sing warm:

O Voice in the vast,  
O Song upon wings—  
I hear you go past  
And my whole heart sings.

ALMA HILL



Haitian choir boys singing the service in English. Bishop Carson made an address and after the final prayers and benediction from the altar, the American and Haitian colors were saluted by the palace band, without on the street, the congregation standing with deep emotion. A portion of the offerings of the day were given to the American Church Building Fund Commission, in recognition of a generous gift which was made at the time of the building of the cathedral.

Without any public announcement, except to a few friends, Bishop Carson left,

December 5th, for a visit to his son who is stationed at the Naval Air Station, Jacksonville, after service in Guadalcanal. Later, he will return to Port-au-Prince where he will make his home permanently.

## BETHLEHEM

### Fifty-second Anniversary

Services on November 21st brought to a close the celebration of the 52d anniversary of St. John's Church, East Mauch-

Chunk, Pa. The week had been marked by the annual parish reception, musical programs by the senior choir and the organ, and the Annual Dollar Party, to which the rector of St. John's, the Rev. John Kenneth Watkins, and the members of his parish had invited all the neighboring clergy. At a service on November 14th the Rev. George B. Gilbert preached the sermon. The offerings during the anniversary week went into a fund established for the erection of a pulpit dedicated to those members of St. John's parish who are serving in the armed forces.

## CHICAGO

### Boredom Buster

The sight of hundreds of bored service men lounging around the railroad terminals of Chicago with nothing to do while they waited an hour or two for their trains, worried Mrs. A. A. Martin, treasurer of the Church Periodical Club of the diocese of Chicago.

The result of her worry is the "boredom buster," a small card on which are pasted crossword puzzles, storilettes, cartoons, and jokes. Since October, when the CPC first decided that it could add one more service to its already extensive program of supplying service men in camps and hospitals with reading matter, club members have prepared and distributed thousands of these cards regularly in Chicago's railroad terminals.

## NEWARK

### Fr. Gomph Celebrates 30 Years of Service

The Rev. Dr. Charles L. Gomph on December 1st completed 30 years as rector of Grace Church, Newark, N. J. He was given a dinner that evening by the vestry at the Essex Club, Newark, at which Bishop Washburn paid tribute to Fr. Gomph's long and distinguished service. The clergyman had requested that there be no other recognition of the event. But the vestry sent a letter to the parishioners urging every member to "make an extra effort to be present at one of the services on Sunday, December 5th."

The attendance aggregated 737, those at the 8 o'clock celebration totaling 104.

Fr. Gomph's rectorship exceeds by 11 years that of any of his predecessors.

During the three decades Fr. Gomph has baptized 1,341 persons, has presented 1,108 persons for Confirmation, married 488 and officiated at 931 funerals. While these totals are part of the parish records through the years, it required considerable work on the part of the curate, the Rev. Vincent H. Strohsahl, to tabulate them since Fr. Gomph concerns himself with the spiritual records, rather than the statistical, and he had no data on the latter.

For more than a score of years Fr. Gomph has taught his teen-age parishioners immediately following the children's Eucharist at 9:30 o'clock Sunday morn-

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ings, and many adults now tell him their first interest and later joy in church membership and Christian living had their roots in those weekly instruction periods. Many parents attend the Eucharist with their children, and when the smaller boys and girls go into the parish house to their classes, the parents either remain for the instruction or attend the adult Bible class taught by the curate.

The church has been improved under Fr. Gomph's leadership by the erection of a \$200,000 parish house, and by renovations and the installing of Charles Henry Hampton Memorial organ. Three of the vestrymen who were serving the parish when he became rector are still members. They are Charles A. Grummon, then senior warden, now warden-emeritus; Frederick W. Thorne, present senior warden; and William Allison, who was clerk of the vestry and is now junior warden.

Fr. Gomph has represented the diocese of Newark at the triennial convention of the Church consecutively since 1919. He was chairman of the Convention's Prayer Book Commission and served on the Joint Commission on Revision of the Hymnal, and in the diocese of Newark is a member of the finance and advisory board, was first president of the Church Mission of Help and is president of the Hospital of St. Barnabas' and for Women and Children.

## WESTERN NEBRASKA

### Gift to Pro-Cathedral

Another unit in the completion of St. Mark's Pro-Cathedral, Hastings, Neb., was the gift and installation last week of a stoker in the Campbell heating plant of the church proper.

Work is progressing on the enrichment of the chapel and furnishings as a memorial to the late Very Rev. Francis Robert Lee, dean of the pro-cathedral for many years. The heavy dossal, and covering and frontal for the chapel altar are being executed personally by Mrs. Nelson L. Chowenhill, wife of the present dean.

## DULUTH

### Former Trust Officer Becomes Priest

At a ceremony on December 9th Bishop Kemerer of Duluth ordained to the sacred priesthood the Rev. J. W. Zneimer, deacon in charge of Our Saviour's Church, Little Falls, Minn. Unique feature of the ordination was the fact that Fr. Zneimer had been, until recently, engaged as a banker and trust officer in several of the nation's banking firms. He began his study for Holy Orders in 1942, after having served in the Marquette National Bank, in Minneapolis, and before that in the Clinton Trust Company, in New York City.

For several years Fr. Zneimer was a member of the famous Bishop's Men, under the direction of Bishop Keeler of Minnesota. In that capacity he served

St. Luke's Church in Minneapolis, and mission churches in Basswood Grove, Hastings, Little Falls, Rice, and Royalton, Minn. To offset a serious clergy shortage in the diocese of Minnesota, Bishop Keeler has commissioned several business men to conduct lay services in vacant parishes and missions. Fr. Zneimer represents the first one of the Bishop's Men to be ordained to the priesthood. He will continue as a vicar of the Church of Our Saviour, Little Falls, and as priest in charge of missions at Rice and Royalton. Both Bishops Keeler and Kemerer, soon to head the new state-wide diocese of Minnesota, declared the step to be unique, and as one apt to result in far-reaching consequences in the history of the Church in Minnesota.

## LOS ANGELES

### Smallest Parish

As an illustration of the way the needs of the new housing districts are being met in the diocese of Los Angeles the new mission at the United States Navy Housing Project at West Long Beach may be cited. The "parish" is the smallest in the United States covering barely 43 acres, but it has a population of 1,200, consisting of 400 families. The mission is known as the Chapel of Grace and it has 400 children in its Sunday school. Sunday services are well attended both morning and evening. The mission is in charge of Chaplain Truman P. Riddle assisted by Walter David, a lay reader.

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In memory of Rev. W. P. Law	5.00
Rev. H. M. Lufkin and Mrs. Lufkin	5.00
Woman's Auxiliary, St. Luke's Church, Whitewater, Wis.	5.00
Miss Elizabeth Gruntler and Miss Elizabeth Trask	5.00
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Miss Caroline B. Cooke	2.50
Mrs. C. S. Pease	2.00
	\$2,603.22

### Shelter Christmas Fund

Previously acknowledged	\$ 82.00
Rev. Harry S. Ruth	5.00
The Misses Lloyd	2.00
Anne Holt	1.00
	\$ 90.00

### War Prisoners Aid

Previously acknowledged	\$1,400.69
Rev. H. M. Lufkin and Mrs. Lufkin	5.00
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## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Arthur Goodger, Priest

The Rev. Arthur Goodger, retired priest, died in Battles Wharf, Ala., November 22d. Before his retirement in 1940, Fr. Goodger was rector of St. Matthew's Church in Glendive, Mont., and missionary in charge of the work at Buxa and Baker, Mont., having had the longest tenure of any clergyman who has served there.

Arthur Goodger was born in Burntwood, England, in 1872, the son of Thomas and Sarah Clara Goodger. He came to the United States in his youth and entered Nashtah House, from which he graduated in 1900. He was ordained deacon and priest in 1899 by the Rt. Rev. Isaac Nicholson, Bishop of Milwaukee. He then returned to his native land and for a short time served as curate in an English church. Later he came back to this country and held pastorates in various parts of Wisconsin.

In 1904 Fr. Goodger was married to Miss Isabelle Louise Oppen. In 1908 the family moved to Mattoon, Ill., where Fr. Goodger was called to be rector of Trinity Church. Later he held charges in Charleston and Alton, Ill., in Lomont and Loveland, Colo., and in Sauk Center, Minn. He went to Little Falls, Minn., in 1920 where he remained until 1926, when he was appointed by the late Rt. Rev. H. H. Fox to the position at Glendive, Mont.

Fr. Goodger was the author of a book entitled *The Preacher's Aid*. He is survived by his wife; a son, Alexander; and a granddaughter, Patsy Goodger.

### Norman Stockett, Priest

The Rev. Norman Stockett, rector of Grace Church, Pemberton, N. J., and priest-in-charge of Trinity Church, Vincentown, and St. Martin's Church, Lumberton, died suddenly on November 28th.

The Rev. Mr. Stockett was a graduate of the law school of the University of Wisconsin where he received his L.L.B. degree and maintained his practice for several years. At the outbreak of the Spanish-American War, he volunteered with the Governor's Troop of Wisconsin and served until the end of hostilities. Following the war, he gave up law and entered General Theological Seminary. On June 1, 1902, he was ordained to the diaconate with his brother, the Rev. Martin S. Stockett, now rector of the Church of Our Saviour, Camden, N. J. During his ministry, the Rev. Mr. Stockett served as rector of St. Mary's Church, Williamsport, Pa.; St. Barnabas Church, Philadelphia, and St. James' Church, Evansburg, Pa., before coming to the diocese of New Jersey in September, 1921.

The burial was from Grace Church, Pemberton, N. J., December 3d, with Bishop Gardner of New Jersey officiating, assisted by the Rev. Harry S. Ruth, the Rt. Rev. Paul Matthews, the Rev. George H. Boyd, the Rev. Martin S. Stockett, and the Rev. Norman Stockett, jr.

### Edith H. Budlong

Miss Edith H. Budlong, daughter of Frank D. Budlong and Sarah Grandy Budlong, sister of Bishop Budlong of Connecticut, died in Oneida, N. Y., on November 7th.

She was born in Clinton, N. Y., on March 1, 1879. Educated at St. Mary's Hall, Faribault, Minn., she served as an able and much beloved member of the faculty of Woodward School, Newbury Street, Boston, Mass., from 1910 to 1940.

### William Fulton

William Fulton, long a member of the Cathedral Church of St. John, Wilmington, Del., died at his home in Wilmington on December 2d, after a long illness. He was born in Cedar Rapids, Iowa, the son of the late Rev. William Fulton, for many years rector of St. Peter's, Salisbury, Md. Mr. Fulton was the nephew of the late Rev. Dr. John Fulton, whose *Index Canonicum* has long been a standard of Church historians. Mr. Fulton was a lifetime employee of the Baltimore and Ohio railroad. He is survived by two daughters, Mrs. W. Garrett Hume and Miss Jean Fulton, and one son, William Fulton, jr. The burial office was said at the cathedral by the dean, the Very Rev. Dr. Hiram R. Bennett.

### David Bernard Piersen

On November 29th after a brief illness from a heart attack David Bernard Piersen died at Copley Hospital, Aurora, Ill.

Mr. Piersen was born in Chicago on April 19, 1880, the son of John Per Piersen and Elsa Olson. His childhood was spent in Evanston, Ill.

At the time of his death he was chairman of the board of the Stephens-Adamson Manufacturing Co. of Aurora; treasurer of the Aurora Sanitary District since its founding; director of the Westin United Gas and Electric Co.

He was active in the Church life of the community as a faithful and devout communicant of Trinity Church, Aurora, where he was a vestryman for the past 35 years and as junior warden of the parish for the past eight years. He was a member of the diocesan council, and had recently been elected to the standing committee of the diocese to fill the unexpired term of Dr. Clark G. Kuebler.

Mr. Piersen is survived by his wife, Ellah May; two daughters, Mrs. Alfred P. Cole of Los Angeles, and Mrs. Wm. W. Horstick of Aurora; four grandchildren, Joan Cole, Ruth Ariel Horstick, Emma May Horstick and David Piersen Horstick; and two sisters, Mrs. Lewis C. Clarke, and Miss Mabel Piersen, both of Evanston, Ill.

The burial office was read in Trinity Church, Aurora, on December 2d by Bishop Conkling of Chicago. Interment was in Spring Lake Cemetery, Aurora, Ill.

# EDUCATIONAL

## SEMINARIES

### Rev. Dr. Edgar C. Young Resigns Vicariate for Professorship

The Rev. Dr. E. C. Young, for 27 years the vicar of the Phillips Brooks Memorial Chapel, Holy Trinity Parish, Philadelphia, Pa., has resigned his vicariate and has accepted the position of full-time professor of the Old and New Testament Literature at the Bishop Payne Divinity School, Petersburg, Va. He will begin his duties there at the beginning of the next semester in January, 1944.

Dr. Young is a graduate of the Temple University's Teachers' College, Philadelphia, with the B.S. in Education; of New York University with the M.A. degree; of the General Theological Seminary, New York City in 1915. He received his S.T.B. degree in 1917. He continued his studies

at the Philadelphia Divinity School, and received his S.T.M. there in 1922, followed by that of Th.D. in 1931. He has been honored by the Wilberforce University, Ohio, and also by Morgan State College, Md., with the degree of D.D. He was ordained deacon by the late Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania, in 1915, and priest in 1916.

While in the diocese of Pennsylvania, he has served as a member of the Departments of Christian Social Relations, of Religious Education, of the Commission on Church Schools, of the Commission for Recruiting of the Ministry, a vice-president of St. John's Settlement House, an examining chaplain of the diocese since 1939, and for over 10 years he has been an instructor of the Southwest Training School of Church School Teachers (Interdenominational), and as lecturer for over 12 years at the Provincial Summer School, which has been held at the St. Paul Polytechnic Institute at Lawrenceville, Va.

Dr. Young married Myra Jeannette Reynolds of Philadelphia. They have six children, of whom three sons are serving the Army, Kenneth in Sicily, Harold in Guadalcanal, and Stanley in a U.S. Camp; with one son still in high school, and two daughters at home.

## SEMINARIES

### Dr. Howe to Teach Pastoral Theology at Virginia

The Rev. Reuel L. Howe, S.T.D., tutor at the Philadelphia Divinity School, has accepted appointment to the chair of Pastoral Theology at the Virginia Seminary.

## COLLEGES

### Dr. Clark George Kuebler Installed as New President

Seventy-nine universities, colleges, and seminaries were represented on December 7th at the inauguration of Clark George Kuebler as seventh president of Ripon College, Ripon, Wis.

The day started with the celebration of the Eucharist at St. Peter's Church, at which Bishop Sturtevant officiated. Dr. Douglas J. Cowling, president of Carleton College, presided at a panel discussion held in the First Congregational Church.

Professor Anton J. Carlson, Ph.D., Physiology Department, University of Chicago, gave a lecture entitled Science in the World of Tomorrow, in which he said, "I have very little faith in the many blueprints that wishful thinking is writing about the world of tomorrow. I take it that man tomorrow will be pretty much like man of today and like man of yesterday. And it is man, after all, that makes up society. It is futile to expect Utopia tomorrow, and it is equally wrong to expect permanent chaos."

"Since human pain and human needs will continue in the future as they have in the past, the science of tomorrow will

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be a completion and a continuation of science today, since it is in human need and pain that much of scientific research has its source and its drive."

Professor Chauncey Brewster Tinker, English Department of Yale University, in his lecture on Religion in the World of Tomorrow, spoke urgently of the need for "more plain speaking about the life of our Lord and Savior, Jesus Christ. If men are going to be taught what they ought to do they must first be told why they are to do it, and the most valid reason for this is a conviction that one has an immortal soul which cannot be destroyed even by death."

The inaugural ceremony itself took place in the First Evangelical Church in the afternoon. William R. Dawes, president of the board of trustees, installed Dr. Kuebler.

Dr. Kuebler in his inaugural address

## EDUCATIONAL

said, "That we must and will prosecute the war until military victory, we are all agreed. It is equally necessary that we further the cause of liberal education in our country is to keep and to develop further its sacred inheritance of freedom. That both can be done simultaneously is symbolized by the fact that this institution, like many others, is contributing both directly and indirectly to the winning of the war and the peace—directly by instructing a unit of the armed forces, and indirectly by keeping alive, as far as we can, opportunities for liberal arts' education."

At the inaugural dinner attended by over 300 persons Dr. Richard P. McKeon, dean of the Division of Humanities, University of Chicago, spoke on the humanities in the world of tomorrow. Bishop Ivins of Milwaukee pronounced the benediction.

## CHANGES

### Appointments Accepted

ASHLEY, Rev. GEORGE C., formerly rector of St. Luke's, Philadelphia, has been rector of Calvary Church, Batavia, Ill., since November 30th. Address: 88 Main Street, Batavia, Ill.

CULLEN, Rev. GEORGE WILLIAM, formerly priest-in-charge of St. Peter's Mission, Conway, Ark., is to be canon of St. John's Cathedral, Albuquerque, N. M., effective February 1st. Address: St. John's Cathedral, 312 W. Silver Avenue, Albuquerque.

FERGUSON, Rev. L. R. S., formerly locum tenens of Christ Church, Leed, S. D., is now locum tenens of Grace Church, Huron, S. D. Address: Huron, S. D.

GRANNIS, Rev. APPLETON, D.D., formerly locum tenens of St. Thomas' Church, Taunton, Mass., is now locum tenens at Christ Church, Martinsville, Va. Address: 214 Starling Avenue, Martinsville, Va.

JOHNSON, Rev. MOORHOUSE L., formerly vicar of the Chapel of the Nativity, Germantown, Philadelphia, Pa., is to be rector of St. Paul's Church, Portland, Me., and priest-in-charge of St. Peter's Church, East Deering, Me., effective December 19th. Address: 212 Vaughan Street, Portland 4, Me.

JUDD, Rev. ALBERT O., formerly assistant at St. Gabriel's Church, Hollis, Long Island, and principal of Woodhull Day School, has assumed his duties as rector of Christ Church, Ridley Park, Pa. Address: 106 Nevin Street, Ridley Park, Pa.

PARCELLS, Rev. ARTHUR L., formerly vicar of St. John's, Dickinson, N. D., and St. Mathew's, Beach, N. D., is now vicar of St. Philip's Church, Rochester, Mich. Address: 110 Romeo Street, Rochester, Mich.

PARKER, Rev. JAMES G., formerly rector of St. Mark's Church, Geneva, Ill., is to be rector of St. Paul's Church, Kankakee, Ill., effective January 1st. Address: 292 South Harrison Street.

PATCHELL, Rev. DRURY L., formerly rector of the Church of the Holy Nativity, Thornton, R. I., is now rector of the Church of St. Edward the Martyr, New York City. Address: 14 East 109th Street, New York 29, N. Y.

SHUTT, Rev. PHILIP L., formerly priest-in-charge of St. John's, Naperville, Ill., is to be priest-in-charge of Trinity Church, Belvidere, Ill. Address: 221 Van Buren, Belvidere.

SNOWDEN, Rev. CHARLES D., formerly rector of Christ Church, Savannah, Ga., is now rector of Trinity Church, Covington, Ky.

TAMBURRO, Rev. WENDELL BIDDLE, formerly curate of St. Ann's, Brooklyn, N. Y., is now priest-in-charge of St. Alban's Mission, Brooklyn, N. Y. Address: 9408 Farragut Road, Brooklyn 12, N. Y.

### Military Service

EDWARDS, Rev. JOHN H., formerly rector of St. Luke's Church, New Haven, Conn., is to be chaplain in the Army, effective January 2d. Address:

Chaplain's School, Harvard University, Cambridge, Mass.

KENNEDY, Capt. DOUGLAS W., chaplain in the Canadian Army, may now be reached at the following address: No. 1, C. G. R. U., Canadian Army in England.

### Resignations

WARDEN, Rev. FREDERICK A., who recently resigned as rector of Christ Church, Ridley Park, Pa., has taken up his residence at 402 E. Ridley Avenue, Ridley Park, Pa.

### Ordinations

#### PRIESTS

ARIZONA—The Rev. MALCOLM MARSHALL was ordained to the priesthood on November 30th in St. Alban's Church, Washington, D. C., by Bishop Powell of Maryland, acting for Bishop Mitchell of Arizona. He was presented by the Rev. Peyton R. Williams. The sermon was preached by the Rev. C. T. Warner. The Rev. Mr. Marshall will remain as assistant at St. Alban's Church, Washington, D. C.

CHICAGO—The following were ordained to the priesthood on December 5th in Grace Church, Oak Park, Ill., by Bishop Conkling of Chicago.

The Rev. CHAUNCY F. MINNICK, presented by the Rev. Don H. Copeland, will be priest-in-charge of St. John's, Mt. Prospect, Ill. Address: North Wille & Thayer Roads, Mt. Prospect.

The Rev. DAVID JOSEPH REID, presented by the Rev. Joseph Hollifield, will be priest-in-charge of St. Francis' Church, Chicago. Address: 2514 West Thorndale, Chicago.

The Rev. EARL W. STRAUSSER, JR., presented by the Rev. Harold Holt, will be curate of Grace Church, Oak Park, Ill. Address: 920 Lake Street, Oak Park.

The Rev. CYRIL VLAMYNCK, presented by the Rev. Harold Holt, will be priest-in-charge of the Church of Our Father, Chicago. Address: 3801 North Octavia, Chicago.

The Rev. Royden Keith Yerkes preached the sermon.

CHICAGO—The Rev. WILLIAM A. WAGNER was ordained to the priesthood on November 14th at Trinity Church, Aurora, Ill., by Bishop Cenking of Chicago. He was presented by the Rev. Wm. Hostick. The Rev. E. S. White preached the sermon. The Rev. Mr. Wagner will be curate of Trinity Church, Aurora, Ill. Address: 218 Benton Street, Aurora.

SOUTHWESTERN VIRGINIA—The Rev. ALEXANDER DEBOSE JUHAN was ordained to the priesthood on December 7th in All Saints' Church, Norton, Va., by Bishop Phillips of Southwestern Virginia and Bishop Juhan of Florida, the father of the candidate. He was presented by the Rev. George T. Welsch, JR. The Rev. G. Ronald MacClinton preached the sermon. The Rev. Mr. Juhan has charge of All Saints' Church, Norton, Grace House

on the Mountain, St. Paul, Honey Branch Mission, St. Paul, St. Mark's, Dante, and the Mission of the Good Shepherd, Splashdam, Va. Address: Norton, Va.

WESTERN NEBRASKA—The Rev. HURST BARROW was ordained to the priesthood on November 30th at the Church of Our Savior, North Platte, Nebr., by Bishop Beecher of Western Nebraska. He was presented by Bishop Ingle of Colorado. The litany was read by the Rev. Alfred J. Haines, and the sermon was preached by Dean Lawrence Rose of the Berkeley Divinity School. The Rev. Mr. Barrow will continue in charge of the work at North Platte, pending the return of the rector, the Rev. Francis J. Pryor, 3d, who is now serving as a chaplain.

## DEACONS

ALBANY—HARRY GRANT CAMPBELL, JR., was ordained to the diaconate on November 30th in the Cathedral of All Saints, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. Jackson L. Cole. The sermon was preached by Bishop Oldham. The Rev. Mr. Campbell will be curate of St. Paul's Church, Albany, after he has completed several weeks' work at Berkeley Divinity School. Address: 79 Jay St., Albany, N. Y.

CHICAGO—HARRY MORGAN was ordained to the diaconate on November 14th in Trinity Church, Aurora, Ill., by Bishop Conkling of Chicago. He was presented by the Rev. Norman Stockett. The

Rev. E. S. While preached the sermon. The Rev. Mr. Morgan will continue his studies.

KANSAS—MILTON WILLIAM GOOD was ordained to the diaconate on November 30th in St. Paul's Church, Kansas City, Kans., by Bishop Fenner of Kansas. He was presented by the Rev. Robert C. Scott. The sermon was preached by the Rev. Carl W. Nau. The Rev. Mr. Good is to be deacon-in-charge of Emmanuel Mission, Olathe, Kans.

PITTSBURGH—WILLIAM A. CHAMBERLAIN JR., was ordained to the diaconate on November 28th in the Church of the Epiphany, Belleview, Pa., by Bishop Mann of Pittsburgh. He was presented by the Rev. K. R. Waldron. Canon Edward M. Wilson preached the sermon. The Rev. Mr. Chamberlain will continue as assistant at the Church of the Epiphany and St. Timothy's Church, McKees Rocks, Pa.

ROCHESTER—The following were ordained to the diaconate on December 3d in St. Luke's Church, Rochester, N. Y., by Bishop Reinheimer of Rochester, assisted by retired Bishop Ferris.

GARDNER WILLIAM BRIDGES, presented by the Rev. Samuel H. Edsall, D.D., will be curate of St. Mark's Church, Newark, N. Y., after January 1st.

WILLIAM RICHARD SHANNON, presented by the Rev. Frederick M. Winnie, will be curate of Christ Church, Corning, N. Y., after January 1st. Address: Christ Church Parish House, Corning, N. Y.

Dean Rose of the Berkeley Divinity School preached the sermon.

SOUTH DAKOTA—JOHN RICHARD CATON was ordained to the diaconate on November 12th in St. Thomas' Church, Sturgis, S. D., by Bishop Roberts of South Dakota. He was presented by the Rev. Z. T. Vincent. The Rev. Dallas Shaw preached the sermon. The Rev. Mr. Caton will be assistant priest at the Corn Creek Indian Mission. Address: Martin, S. D.

## Marriages

BEAN, Chaplain GEORGE MARTIN, to Miss BETTY LEE CLEVELAND, daughter of Mr. and Mrs. James Cleveland, Glendale, Ohio, by the Rev. Francis J. Bloodgood, uncle of the bride, and the Rev. Harrison Hadley, on October 14th. Chaplain Bean and Mrs. Bean are stationed at Hawthorne, Nev., where he is chaplain at the U. S. Naval Ammunition Depot.

## Restorations

MONTGOMERY, GIDEON CLARK, was restored to the priesthood on December 1st by Bishop Quin of Texas.

## Correction

The Rev. HENRY G. RAPS has resigned the rectorship of St. John's Church, Cornwall, N. Y., but he has not become vicar of St. Paul's, Spring Valley, N. Y., and of St. John's, New City, N. Y., as was stated in THE LIVING CHURCH of November 28th.

## CHURCH SERVICES

GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop  
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, Rector  
Sun.: 8 & 11 A.M. H. C.; Daily: 7 A.M. H. C.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop  
St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 11:00 A.M.  
All Saints', Rehoboth Beach, 9:30 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop  
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop  
St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones  
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop  
Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop  
Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York  
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York  
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York  
Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m., Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York  
Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.  
St. Thomas' Church, 5th Ave. and 53rd St., New York  
Rev. Roelof H. Brooks, S.T.D., Rector  
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop  
St. Mark's Church, 1625 Locust St., Philadelphia  
Rev. L. I. Vernon, D.D., Rector  
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; Daily Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop  
Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary  
Sun.: 8, 9:30, 11 A.M., 4:00 P.M.  
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop  
St. Paul's Pro-Cathedral, Springfield  
The Rev. George W. Ridgway  
Sundays: Mass, 7:30 and 10:45 A.M.  
Daily: 7:30 A.M.

WASHINGTON  
St. Agnes' Church, 46 Que St., N. W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30  
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m.  
Thurs.: 7:30; 11 H.C.

# Christmas 1943



## The Man of Alaska

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